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HISTORY

REVEALED

YOUR ESSENTIAL GUIDE TO

BLACK BRITISH HISTORY

From African-Roman soldiers
to the Windrush generation

EMPIRE WINDRUSH
LONDON



THE DIFFICULT
BIRTH OF CLIMATE
CHANGE SCIENCE



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PART OF VALUE PACK

PLUS How old is the rollercoaster? Who were the Immortal Seven?

WELCOME NOVEMBER 2022

Four Somali men meet for a chat in Cardiff, 1950. The stories of black people in Britain and the former British empire are explored in this month's Essential Guide



Shortly before we sent this issue to press we, along with the rest of the world, received the sad news of the death of Queen Elizabeth II. We'll look back at her historic life and reign in future issues of the magazine, but in the meantime, **you can download a free special edition about the Queen**, produced by our sister publication *BBC History Magazine* to commemorate her Platinum Jubilee earlier this year. You can find that at historyextra.com/queenbookazine or by scanning the QR code shown on the right. You'll need to register for the *HistoryExtra* website to access it, if you haven't done so already.

October, shortly after this issue goes on sale, is Black History Month in the UK, and we've taken the opportunity to **explore the often-forgotten histories of African and Caribbean people in Britain**, as well as elsewhere in the former empire – from African-Roman soldiers on Hadrian's Wall, to postwar migration. Guiding us through more than 2,000 years of history is expert Hannah Cusworth – turn to page 27 to get started.

Elsewhere, **we investigate the beginnings of climate change science** (page 59), find out what it took for an aristocratic woman to make a good Regency marriage (page 51) and **ask what might have happened had Giuseppe Garibaldi not unified Italy** (page 64). We also examine the mystery of Lord Lucan's disappearance (page 14) and take a look at a groundbreaking painting by Paul Cezanne (page 56).

See you next month!

Charlotte Hodgman
Editor

Charlotte



THIS MONTH'S BIG NUMBERS

2016

The year in which Lord Lucan was declared dead – nearly 42 years after his disappearance

10,000

The number of Caribbean people who joined the British armed forces in World War II

5,000

The average number of enslaved people transported each year by the Royal African Company between 1680–86

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USPS Identification Statement

BBC History Revealed (ISSN 2632-6930) (USPS 022-450)
November 2022 is published 15 times a year (monthly, with a Christmas issue in December) by Immediate Media Company London Limited, Vineyard House, 44 Brook Green, Hammersmith, London, W6 7BT, UK. Distributed in the US by NPS Media Group, 2 Enterprise Drive, Suite 420, Shelton, CT 06484. Periodicals postage paid at Shelton, CT and additional mailing offices. Postmaster: Send address changes to *BBC History Revealed*, PO Box 401, Williamsport, PA 17703, USA

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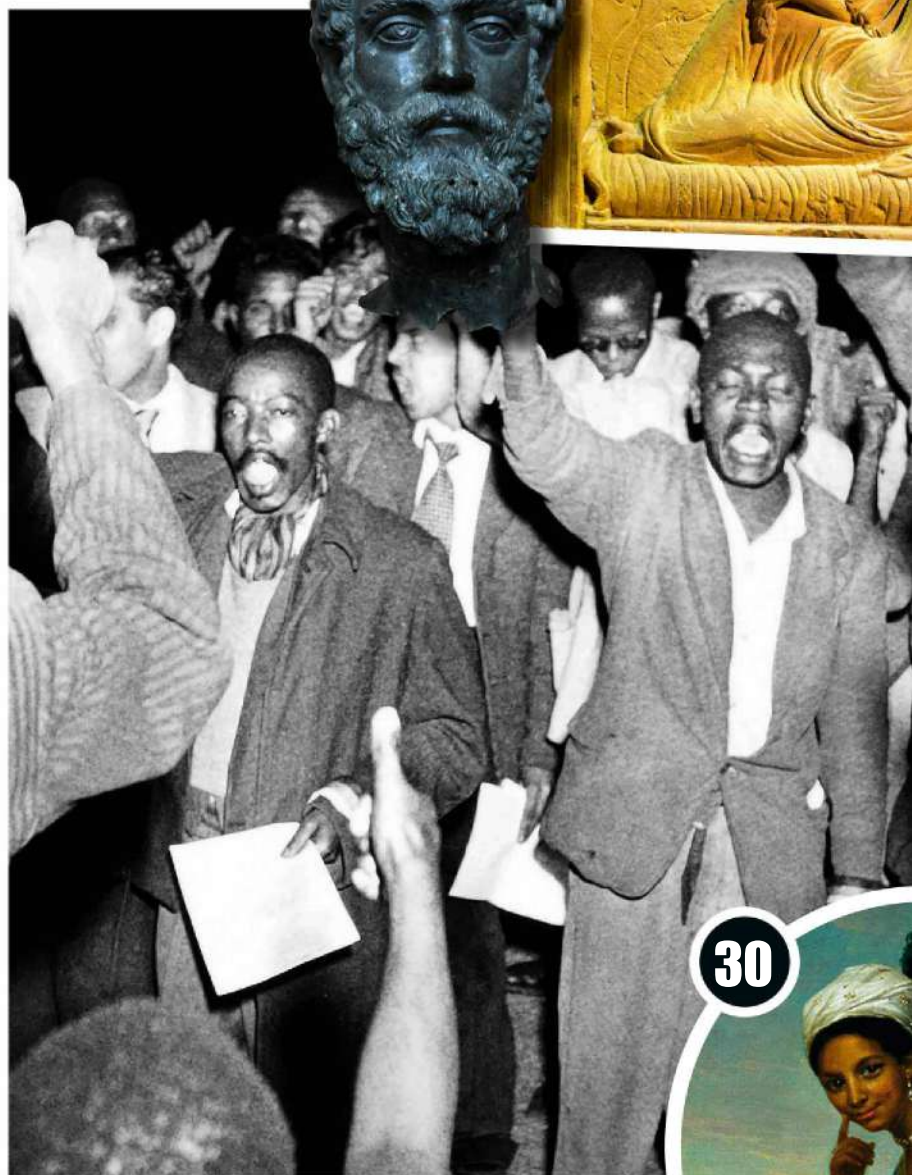
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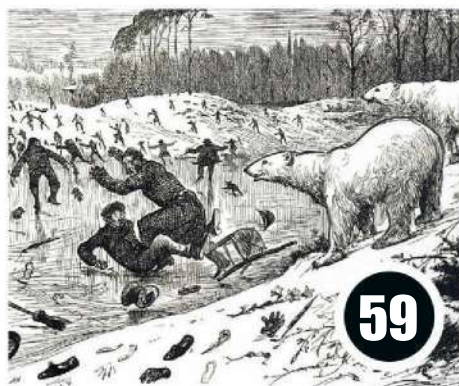
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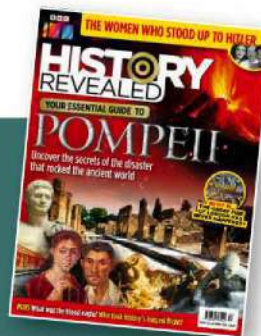
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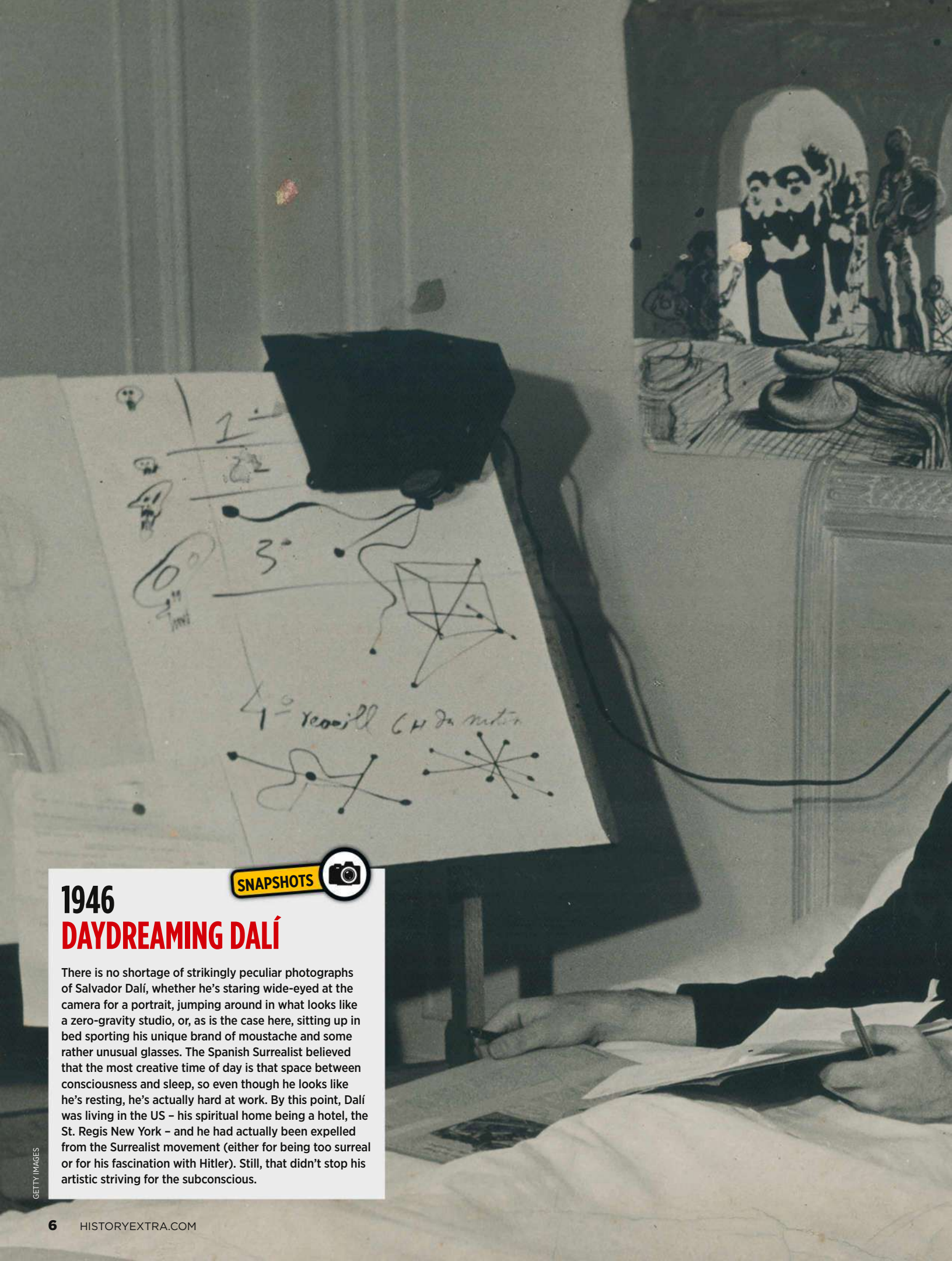
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SNAPSHOTS



1946

DAYDREAMING DALÍ

There is no shortage of strikingly peculiar photographs of Salvador Dalí, whether he's staring wide-eyed at the camera for a portrait, jumping around in what looks like a zero-gravity studio, or, as is the case here, sitting up in bed sporting his unique brand of moustache and some rather unusual glasses. The Spanish Surrealist believed that the most creative time of day is that space between consciousness and sleep, so even though he looks like he's resting, he's actually hard at work. By this point, Dalí was living in the US – his spiritual home being a hotel, the St. Regis New York – and he had actually been expelled from the Surrealist movement (either for being too surreal or for his fascination with Hitler). Still, that didn't stop his artistic striving for the subconscious.







SNAPSHOTS



c1930 COURT IN PROCESSION

It is the start of the legal year, when the senior courts of England and Wales return from vacation and hundreds of judges get dressed up in their finest robes and wigs to take part in a ceremony dating to 1897. The day begins by travelling from the Royal Courts of Justice at Temple Bar, London, to Westminster Abbey for a special service to pray for guidance in their judicial undertakings. Then the line of judges process the short distance to the Houses of Parliament (everyone here forming an orderly queue to get in), where they are treated to the Lord Chancellor's Breakfast. This goes back to a 16th-century custom of fasting before taking communion at a church service, so it was deemed good etiquette for the Lord Chancellor to offer the assembled judges a bite to eat afterwards.



SNAPSHOTS



1919

STRING OF PEARLIES

With eye-catching suits and dresses adorned with thousands of mother of pearl buttons; magnificently feathered hats; and trusty donkeys pulling their carts, these could only be the Pearly Kings and Queens of London. They are in Richmond to take part in the annual horse show: after the thoroughbreds and prize-winners trot past the audience, a Pearly parade will follow so they can proudly show off their mokes (donkeys). An icon of London's working class – who dedicate their time to charitable causes – the Pearlies have their roots in Victorian times, when costermongers lined the seams of their clothes and caps with buttons. The outfits got more spectacular and the titles more established until every London borough had its own Pearly King and Queen by the time this photo was taken.



THINGS WE LEARNED THIS MONTH

RECENT HISTORY HEADLINES THAT CAUGHT OUR EYE

DICKENS LETTERS SHOW AWARENESS OF FAME

Correspondence recently acquired by the Charles Dickens Museum in London has given historians a fresh insight into the life and mind of the Victorian author, and suggests that he was well aware of the extent of his own fame. In one of the 11 handwritten letters, dated 10 February 1866, Dickens bemoans the withdrawal of the Sunday postal service in his Kent village of Higham. Referring to the volume of letters he sends and receives, he remarks: "I beg to say that I most decidedly and strongly object to the infliction of any such inconvenience upon myself." The letters are now on display at the museum and online. Find out more at dickensmuseum.com.

MAIN: Charles Dickens in 1861, the year that he published *Great Expectations*. By then, he had been a globally famous writer for over two decades

RIGHT: Among the letters is a message to a friend in which Dickens details a trip to Switzerland



HYDE ABBEY DIG POINTS TO EXISTENCE OF RUMOURED "WATER TUNNEL"

A community project to excavate land around Hyde Abbey in Winchester, Hampshire, has unearthed a medieval tunnel that may have supplied water to the building. The monastery once housed the remains of ninth-century king Alfred the Great, as well as his wife and son – although they were lost following the Dissolution. This find is the first evidence of the existence of such a cavern (*seen below*), which has long been rumoured to exist at Hyde Abbey, and it's thought that it may have served the refectory, kitchen and infirmary.



ENORMOUS PREHISTORIC STANDING STONE COMPLEX FOUND IN SPAIN

Archaeologists in southwestern Spain have discovered a huge Neolithic complex of standing stones that may be one of the largest ever found in Europe. A survey of the site, La Torre-La Janera near the city of Huelva, has revealed that it spans approximately 1,500 acres and features more than 500 stones, the oldest of which may have been erected in the sixth or fifth millennium BC. The megaliths are remarkably well preserved and appear to have been positioned in a wide range of formations, including tombs, circles, enclosures and mounds.



MEDIEVAL MONKS IN CAMBRIDGE WERE PLAGUED BY PARASITES

While they may have devoted their lives to spiritual concerns, medieval monks also appear to have had a more earthly matter to contend with: they were riddled with parasitic worms. That's the unsavoury conclusion of an analysis of several adult skeletons discovered in digs in Cambridge (*right*), which reveals that the friars were twice as likely to suffer from worms than the town's non-holy residents. One possible cause for the intestinal affliction? A tendency to manure their vegetable gardens with human faeces.



£650,000

The price paid at auction for a black Ford Escort RS Turbo used by the late Diana, Princess of Wales during the 1980s

DROUGHTS UNCOVER HOST OF EUROPE'S HIDDEN HISTORICAL TREASURES

The repeated heatwaves and ongoing droughts experienced this summer has been damaging to the environment and people of Europe, but low water levels have had another side effect: revealing usually hidden historical sights in the continent's rivers and lakes. These include the sunken remains of World War II German battleships that emerged out of the Danube in Serbia, and what's thought to be the ruined church of the village of Derwent in Derbyshire. In the 1940s, the area was flooded to create the Ladybower Reservoir.



MAIN AND BELOW: Ruins of buildings, deliberately submerged during the creation of Derbyshire's Ladybower Reservoir, were visible this summer due to drought



Lord Lucan disappears, suspected of murder

Words: Rhiannon Davies

For the staff and patrons of The Plumbers Arms, a pub in London's upmarket Belgravia district, the evening of 7 November 1974 began like any other. But at around 10pm, the night's familiar rhythm was shattered when a woman stumbled in drenched in blood and screaming: "Help me, help me, help me! I have just escaped from being murdered! He's in the house! He's murdered the nanny!"

The woman was Lady Lucan, a familiar face in the nation's press, and, what's more, she knew the murderer's identity: her own husband, the Earl of Lucan.

At the beginning, their relationship seemed to have been ripped from the pages of a romance novel. English aristocrat, Richard John Bingham, met Veronica Duncan at a golfing event in early 1963, and they were wed before the year was out and inherited the titles of Lord and Lady Lucan. He was a dashing and suave gentleman who had been considered for the role of James Bond; she was a glamorous beauty and a former model.

But through the façade of their high-end lifestyle, cracks soon appeared. Lord Lucan discovered a passion for gambling when he won big at a friendly game at the Clermont Club, and quit his job as a banker to dedicate himself to gambling full time. Most nights, he would drag his wife to the club and make her watch from the 'widow's bench' as he played game after game of cards (be it baccarat or bridge) and backgammon.

He picked up the nickname 'Lucky Lucan', but his success as a professional gambler soon ran out and the debts began to mount. Lady Lucan had her own problems, too, as she struggled with post-natal depression after the births of their three children. By early 1973, Lord



DID YOU KNOW?

MISSING MURDERER
At an inquest in 1975, Lord Lucan was officially found to have murdered Sandra Rivett. As he was still missing, however, the case never went to trial. The manhunt continued for years: only in 2016 was he declared legally dead.

The future Lord and Lady Lucan announced their engagement in 1963, just months after meeting – but the happiness did not last

Lucan had packed his bags and moved out of the family home. Yet he was terrified of losing access to his children; a fear that came true in 1974 after an embittered custody battle ended in Lady Lucan's favour.

Desperate to win them back, and with his gambling and drinking only worsening, Lord Lucan decided to take matters into his own hands, it appears. Friends claimed that he talked of murdering his wife. On the evening of 7 November, Lady Lucan, their children and the nanny Sandra Rivett were at 46 Lower Belgrave Street. Shortly before 9pm, Rivett went down to the basement kitchen to make a cup of tea, but when she did not reappear, Lady Lucan went to investigate.

The kitchen was in total darkness. Lady Lucan heard a clatter, before a blunt object smashed into her head. It was only when her attacker snarled for her to be quiet that she recognised her husband's voice. Managing to escape, she fled the house and made her way to The Plumbers Arms, where the alarm was raised.

MISTAKEN IDENTITY

When the police arrived, they found Rivett's body in a sack, along with a blood-covered lead pipe. A distraught Lady Lucan was convinced her husband had intended to kill her and, in the dark, mistook the nanny for her. Rivett usually had that night of the week off.

Lord Lucan was nowhere to be found. Instead, it turned out, he had driven



ABOVE: A massive manhunt got underway after the murder, but there was no confirmed sighting of Lord Lucan ever again

RIGHT: A police officer outside Lady Lucan's home on Lower Belgrave Street – the scene of Sandra Rivett's killing



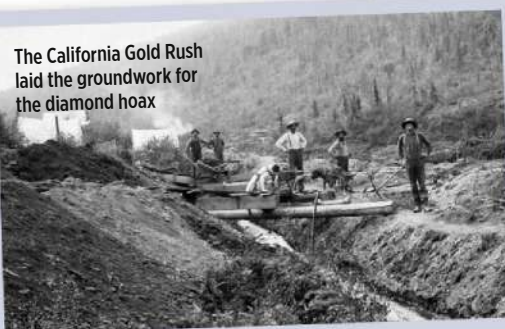
“Lord Lucan claimed he just happened to walk past his former home and spotted the attack through the window”

out of London to Sussex to the home of his friend, Susan Maxwell-Scott. This is the last confirmed sighting of him. He insisted on his innocence, writing letters to other friends detailing his “traumatic night of unbelievable coincidences”, in which he claimed he had just happened to walk past his former home and spotted the attack by an unknown assailant through the window. He then ran in to help. On 11 November, the car Lord Lucan was driving was discovered, abandoned, at Newhaven on the south coast. Blood stained the upholstery, and another lead pipe was hidden in the boot.

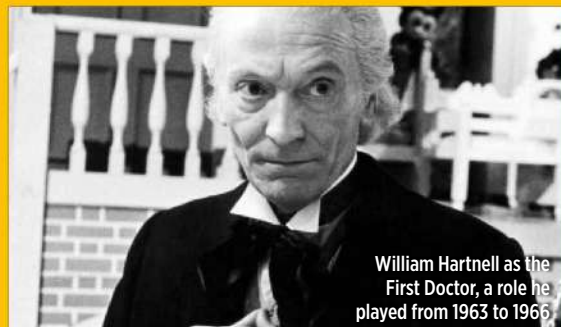
Lord Lucan was the prime suspect for the murder, yet he has never been, officially, seen again. There are dozens of conspiracy theories to explain what

happened to him, from drowning in the Channel to the wild idea that he shot himself and asked for his body to be fed to a tiger at a zoo. Others are convinced that he fled to foreign shores: there have been more than 70 supposed sightings, from Ireland to New Zealand. 📍

The California Gold Rush laid the groundwork for the diamond hoax



EVERY MONTH THROUGHOUT 2022, WE'LL BE COMMEMORATING THE BBC'S 100TH BIRTHDAY WITH A TRIP DOWN MEMORY LANE...



William Hartnell as the First Doctor, a role he played from 1963 to 1966

23 November 1963 THE TARDIS LANDS ON TV SCREENS

Families across Britain settle in for the premiere of *Doctor Who*, described by the *Radio Times* as “a new Saturday-afternoon television series of adventures in time and space”. The pilot sees two teachers meet a mysterious alien being, the Doctor, and step inside his bigger-on-the-inside, time-and-space-travelling police box, the TARDIS. Unfortunately, the launch of the show is overshadowed by the assassination of US president John F Kennedy just the day before.

OTHER ANNIVERSARIES

A LOOK BACK AT OTHER EVENTS THAT HAVE TAKEN PLACE IN NOVEMBER THROUGHOUT HISTORY

28 November 1660 THE ROYAL SOCIETY IS FOUNDED

Members of a loose group of scholars, the ‘Invisible College’, meet after a lecture in London to form a society (the seal of which is seen right) committed to unravelling the mysteries of science. Two years later, it is given the royal stamp of approval from King Charles II.

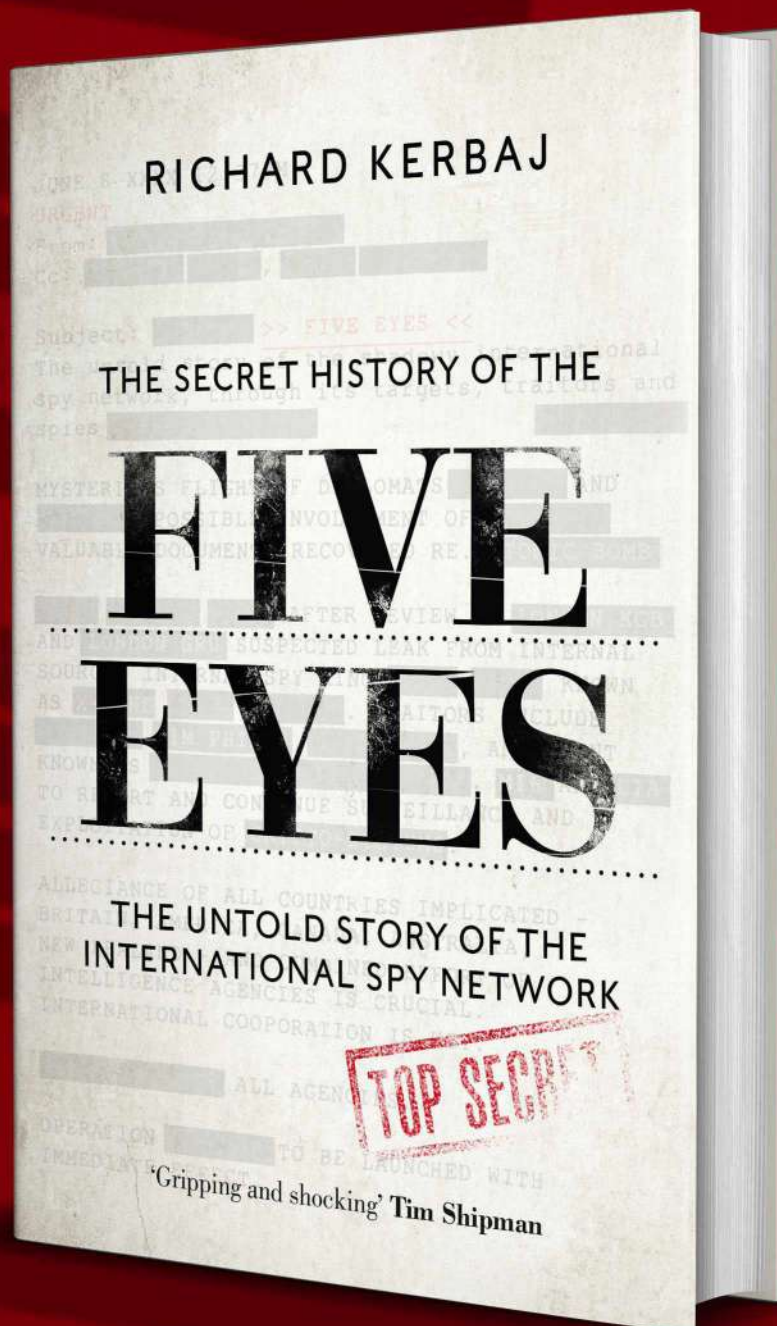


26 November 1872 THE GREAT DIAMOND HOAX DAZZLES THE US

At a time of gold and silver rushes in the United States, two Kentucky conmen convince people they have discovered a rich diamond deposit. Instead, they have planted uncut diamonds, mostly from South Africa. By the time the hoax is uncovered, the men have already sold stakes in the land for millions.

‘Gripping and Shocking’

TIM SHIPMAN



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THE HISTORY DETECTIVE

DR NELL DARBY INVESTIGATES COLD CASES FROM THE ARCHIVES

CASE #002

THE MYSTERY OF THE VANISHING WIDOW



IN THIS MONTH'S COLUMN, DR NELL DARBY INVESTIGATES A WOMAN'S DISAPPEARANCE AND THE FINANCIAL FRAUD THAT MAY OFFER CLUES TO WHAT HAPPENED TO HER

When Louisa Lee, a 64-year-old widow living on her own, went missing from her Kent home in April 1939, for all intents and purposes it seemed that she had vanished into thin air. Sadly, disappearances aren't all that rare, but her case raises some intriguing details. And it demonstrates that although a suspect and a motive might be identified for a crime, this does not mean it is enough to secure an arrest and get a charge, let alone a conviction.

PENSION IRREGULARITIES

Louisa was originally from Leeds. There's a possibility that she had a brief first marriage, before the records show that she wed, in 1906, a man named Walter Shaw Mitchell. He died in 1934 and, three years later, Louisa married solicitor Charles William Lee. This was not a successful relationship, with the couple separating after a few years. Louisa then settled on her own in Margate, Kent.

There, she was comfortably off, having received Walter's company pension since his death. In 1939, however, a secretary at that

company raised doubts about letters and cheques supposedly signed by Louisa. It was believed they were not "authentic". The company solicitor, David Gow, agreed with the secretary and decided that before any future payments were made, Louisa would have to come and identify herself in person.

In response, a letter was delivered supposedly from her, saying it was "inconvenient" for her to visit. Instead, the letter asked that the money be paid to a Margate bank. The signature on this letter was, again, seen as fraudulent and the company never heard back in their further attempts to communicate with Louisa. The police were called.

It quickly emerged that since April that year, Louisa had done nothing with her money or the house she owned. She had not withdrawn anything, nor asked for the pension. She had simply disappeared. Yet still, another letter was sent to her dead husband's former company purporting to be from her, this time from an address in Rickmansworth in Hertfordshire. In it, 'Louisa' attempted to obtain her pension money on the pretext that she intended to relocate abroad.

Then World War II came, and events were disrupted. Gow's office was hit by a German bomb, destroying most of the documents relating to Louisa. It would not be until 1952 that a police investigation resumed.

A SEED OF DOUBT

The key suspect was a man named Charles Seed, since the Rickmansworth address on the letter had been his former home. By then, he had moved to Canada to work as an estate agent, but nearly 15 years after Louisa had vanished detectives in the Metropolitan Police, John Black and Neil Sutherland, travelled to question him. Seed duly complained to the *Daily Mail*, telling a reporter: "This thing is getting ridiculous".

Louisa Lee was not seen again after 1939, but someone still claimed her pension payments



Seed argued that rumours of his involvement in a woman's disappearance would put his real estate business in danger of ruin. Besides, he seemed to have a theory to explain what happened to Louisa: she may have got married once more, without telling any of her friends, and thus vanished with her new spouse and under a new name. Seed couldn't explain why she would do this, merely complaining that the situation was "unpleasant".

In January 1954, Black retired from the Met having failed to solve the case and four months later, Louisa was officially declared dead. Her body has never been found and nobody charged in relation to her disappearance. 

DR NELL DARBY is a crime historian and writer, and the presenter of the CBS Reality series *Murder by the Sea*. Her latest book is *Sister Sleuths: Female Detectives in Britain* (Pen & Sword History, 2021)

LISTEN



A new podcast, *Lady Killers with Lucy Worsley*, explores the crimes of Victorian women from a feminist perspective: bbc.in/3d27ylb



The Black Book of Soviet Jewry

Words: Jonny Wilkes

WHAT IS THE BLACK BOOK OF SOVIET JEWRY?

Also known as *The Complete Black Book of Russian Jewry*, or simply the *Black Book*, it is a powerful document of the anti-Jewish atrocities perpetrated by the Nazis in eastern Europe, as well as the activities of Jewish members of resistance movements in occupied territories during World War II.

By 1944, hundreds of survivor testimonies, accounts from victims' families, letters, diaries and other materials had been compiled by a team of journalists, led by Ilya Ehrenburg and Vasily Grossman, to fill the 500-page book. Now regarded as a landmark work on the Holocaust, the *Black Book* had a patchwork publication history for a number of decades.

HOW DID THE PROJECT BEGIN?

As early as 1942, the Jewish Anti-Fascist Committee (JAC) in the Soviet Union expressed a wish to collect and publish evidence of Nazi anti-Semitism. Of the 6 million who ultimately perished in the Holocaust, a third were in eastern Europe; stories of brutal treatment and mass killings were rampant. After the war shifted in favour of the Allies in 1943, plans for such a publication got underway, with Ehrenburg and Grossman appointed as editors.

WHO WERE ILYA EHRENBURG AND VASILY GROSSMAN?

Both born to Jewish families in Soviet Ukraine and both prominent war correspondents, the two men were dogged in the compiling of material

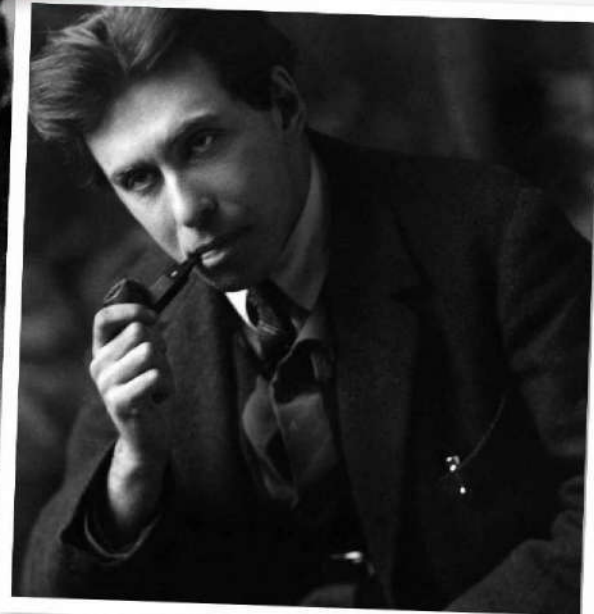
BOTTOM RIGHT: Fellow editor Ilya Ehrenburg, seen here in 1929, was also a renowned wartime journalist

BOTTOM LEFT: The book's co-editor, Vasily Grossman, pictured while following the Red Army's advance through Germany in 1945

BELOW: An early copy of the *Black Book*, which was denounced by some critics as being 'anti-Soviet'

for the *Black Book*. Ehrenburg, a former Bolshevik as a teenager, had been a journalist in World War I, and witnessed the Russian Revolution, civil war and anti-Semitic pogroms. Having spent years in western Europe, he returned to the Soviet Union after World War II broke out and became a prolific and much-admired newspaper reporter.

Grossman had initially trained as a chemical engineer, but turned to writing in the 1930s. He became a frontline journalist for the newspaper *Red Star*, covering the battles of Moscow,





Stalingrad, Kursk and, eventually, Berlin, and became one of the very first reporters to write about Nazi concentration camps. Of Treblinka, he would describe how “the earth ejects crushed bones, teeth, bits of paper and clothing; it refuses to keep its awful secret. These things emerge from the unhealed wounds in the earth.”

WHAT IS IN THE BLACK BOOK?

Across its 500 pages, eyewitness accounts, affidavits and letters document the atrocities of the Holocaust, or *Shoah* (Hebrew for ‘catastrophe’). These range from the brutal conditions in the ghettos into which Jews were forced, to the mass killings and death camps seen all over the occupied territories. “Executions were carried out in identical fashion in places separated from each other by hundreds and even thousands of kilometres,” writes Grossman. “Such total uniformity is evidence of secret instructions worked out in advance.”

The experiences related in the *Black Book* are copious and horrific; some short and some long. The murder of Lyubov Mikhailovna Langman is one example. A gynaecologist from Belarus, she was being hidden with her 11-year-old daughter, but when she went to the aid of a woman having difficulty in childbirth she was betrayed to the Nazis. At first, Langman begged for her child to be spared, then “she clasped her daughter to herself and said: ‘Shoot! I don’t want her to live with you.’”

“Screams and groans were coming from the pits. Suddenly I saw my neighbour, Ruderman, rise from under the soil... his eyes were bloody, and he was screaming”

Then there is Pyotr Chepureenko’s witnessing of the Piryatin Massacre of 1,600 Jews in April 1942, when he was forced by the Nazis to fill in the mass graves. “Screams and groans were coming from the pits. Suddenly I saw my neighbour, Ruderman, rise from under the soil,” he says. “His eyes were bloody, and he was screaming: ‘Finish me off!’”

Page after page, story after story, the *Black Book* presents each account as a commemoration of the dead and as evidence against the Nazi regime.

WHEN WAS IT FIRST PUBLISHED?

Initially, Ehrenburg published some of the testimonies as a monograph, titled *Murder of the People*, before Yiddish publisher Der Emes printed the book, but only in partial form and after censorship. There were those who actually denounced the idea of the *Black Book* as anti-Soviet – claiming that by focusing on the suffering of the Jews, it undermined the hardships and tragedies that befell the population as a whole.

TOP LEFT: A Jewish ghetto in Kharkiv, Ukraine, sealed off by barbed wire. The Nazis had it liquidated in early 1942

TOP RIGHT: A man kneels in front of a mass grave before being shot by an SS death squad. The photograph is widely known by the title *The Last Jew in Vinnitsa*

Such a view was founded in the Soviet Union’s own entrenched anti-Semitism, which eventually led to publication of the *Black Book* being banned. The first edition was even destroyed, along with the typesets and manuscript.

SO HOW HAS THE BLACK BOOK SURVIVED?

Copies were sent to other countries and, in 1946, the United States, Romania and British-ruled Palestine (soon to be Israel) published their own edited versions. Certain documents and accounts were omitted in each one, however. Over the decades, further material was sent out of the Soviet Union, eventually leading to a truncated Russian-language edition, published in Jerusalem in 1980. It wouldn’t be until the 1990s that the Russians had access to a full version of the *Black Book*. That, it turned out, would be proofed by Ehrenburg’s daughter, Irina.

“The *Black Book* should become a memorial placed over the innumerable graves of Soviet people viciously murdered by the German Fascists,” reads a note from the editors of the 1991 edition. It is also, it goes on, “intended to serve as material for the prosecution of the Fascist villains who organised and participated in the murder of millions of old men, women, and children.”

LISTEN



Look out for a BBC World Service documentary on the *Black Book of Soviet Jewry*, scheduled for later this autumn

Eleanor Roosevelt: first lady of the world

More than a president's wife, the longest-serving first lady was a political heavyweight, a diplomat and a humanitarian, who dictated her own place in the world – and then changed it for the better

When Eleanor Roosevelt moved into the White House in 1933, she introduced herself to the press as “plain, ordinary Mrs Roosevelt”, before going on to fundamentally change the role of first lady in a president's administration. When she moved out of the White House 12 years later, she declared, “The story is over”, before going on to be a pioneering United Nations delegate and driving force for the Universal Declaration of Human Rights. Modesty? Perhaps. Or at these milestones, did Eleanor refuse to do what was expected, even from herself?

Anna Eleanor Roosevelt had not been a self-assured child. Born on 11 October 1884, she grew up in a wealthy family in New York high society, but both of her parents and a brother died before she was 10, and she became serious and insecure. It was only at 15, when sent to a progressive boarding school, Allenswood Academy near London, England, that she found her confidence, strength of mind, and power to lead. Over three profoundly influential years, 1899 to 1902, the French headmistress Marie Souvestre instilled in her social responsibility and the imperative, as a young woman, for independence.

POLITICAL PARTNERSHIP

They were lessons Eleanor (always known by her middle name) took to heart, matched by a deep sensitivity for the less fortunate. She was not happy to return to New York to be a silent housewife. That was until she fell in love. In 1905, she married Franklin Delano Roosevelt, a distant cousin – with her uncle, US president Theodore Roosevelt, giving her away – and went on to have six children, although one died in infancy. Being a mother did not keep Eleanor from her social work. During World War I, she volunteered with the American Red Cross.

She was also a politician's wife, once Franklin was elected to the state Senate in 1910. But her marriage was then hit by two traumas: in 1918, she discovered her husband's affair with her



Franklin and Eleanor Roosevelt in 1941: by then, the pair were beloved as symbols of hope during the Great Depression

social secretary and her call for a divorce was refused; three years later, he contracted an illness that left him paralysed from the waist down. Depressed, not broken, Eleanor made a decision to turn her marriage into a political partnership and take an active role in FDR's career. When he was elected New York governor in 1928 and then president in 1932, she was there. Simultaneously, she was free to lead her own life, in which she bought and taught at a girls' school, and co-founded a furniture factory. More political in her own right, she got involved with the Democratic Party, and joined the Women's Trade Union League and League of Women Voters.

Being first lady meant sacrificing autonomy, Eleanor knew, so if that was her duty she would make the role her own: not a White House hostess, but a visible force in the administration. It was the Great Depression, and while her husband implemented his New Deal policies, she toured the nation as “the president's eyes, ears and legs”. She also started a newspaper column, *My Day*, a candid public diary six days a week (that she kept up for the rest of her life). Through her travelling and writing, “plain, ordinary” Eleanor became a beloved public figure.

She blazed new trails, unphased by the controversy and misogyny this courted. Eleanor held women-only press conferences, hosted radio shows, campaigned for liberal causes and vigorously supported equal rights for women and racial minorities. When the Daughters of the American Revolution denied African-American opera singer Marian Anderson from performing in 1939, Eleanor put on a concert for her at the Lincoln Memorial with a 75,000-strong crowd.

TIRELESS ACTIVISM

The outbreak of World War II only intensified her activism. Whether fighting for European refugees or the black air force squadron, the Tuskegee Airmen; being a leading example of home-front volunteering or heading to the Pacific to boost soldier morale, she was tireless. And while Franklin's death in April 1945 meant she did not see out the war in the White House, she left as the longest-serving first lady.

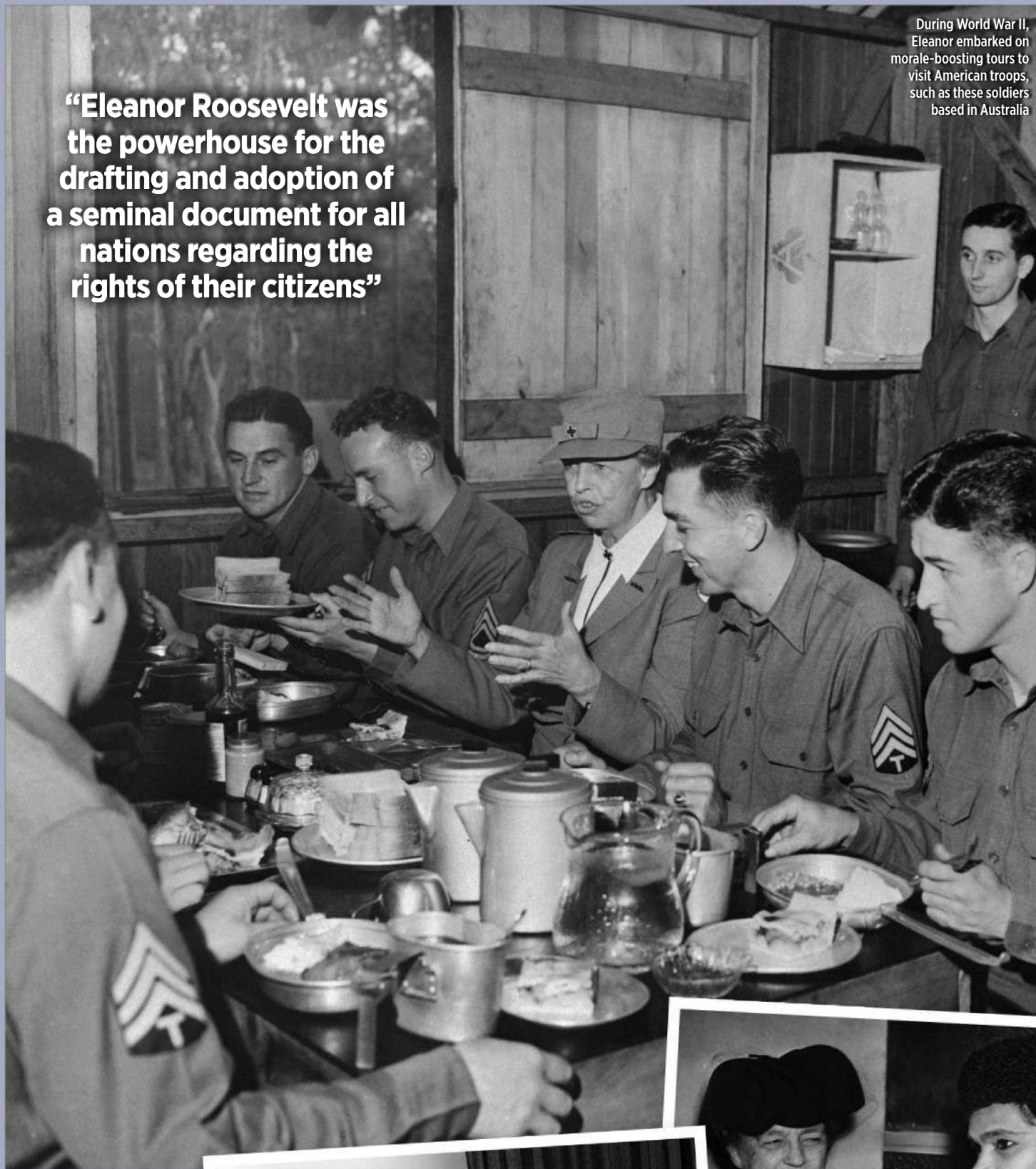
But her story was not “over”, as she claimed. New president Harry Truman appointed Eleanor a delegate to the recently created United Nations, where she chaired a human rights commission and was soon the powerhouse for the drafting and adoption of a seminal document that set the standard for all nations regarding the rights of its citizens. “This Universal Declaration of Human Rights may well become the international Magna Carta of all men everywhere,” she announced in a stirring speech at the General Assembly.

The rest of Eleanor's life was far from idle. Before her death on 7 November 1962, aged 78, she remained involved at the UN, travelled the world meeting leaders, wrote and lectured prolifically, stood up for civil rights – to the point the Ku Klux Klan put a bounty on her head – and served as chair of the Commission on the Status of Women. Yet the Universal Declaration of Human Rights was her crowning achievement. When adopted in late 1948, the delegates gave her a standing ovation. Truly, as Truman called her, Eleanor was the “first lady of the world”. 📍

WORDS: JONNY WILKES

During World War II, Eleanor embarked on morale-boosting tours to visit American troops, such as these soldiers based in Australia

“Eleanor Roosevelt was the powerhouse for the drafting and adoption of a seminal document for all nations regarding the rights of their citizens”



RIGHT: Eleanor with a copy of the Universal Declaration of Human Rights, an “international Magna Carta for all men everywhere”, she announced

FAR RIGHT: When singer Marian Anderson (right) was denied from performing because of the colour of her skin, the first lady arranged a concert especially for her



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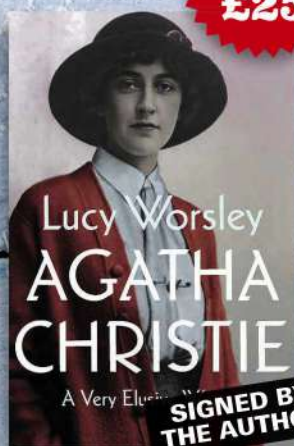
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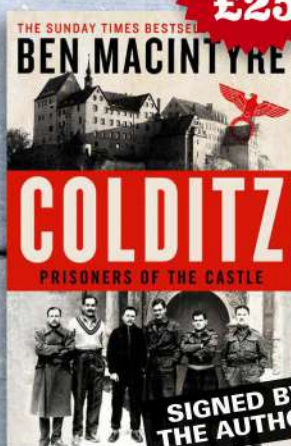
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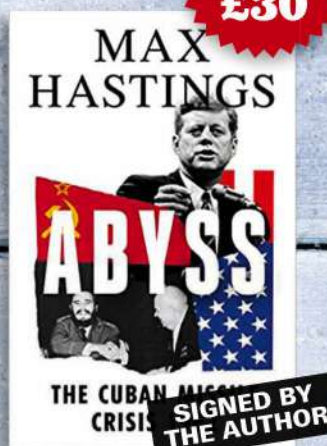
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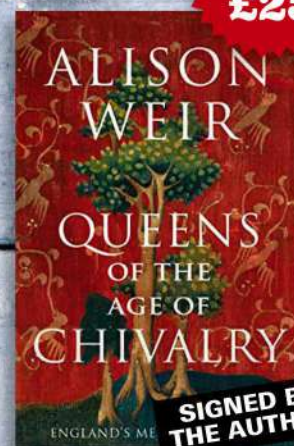
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7 THINGS YOU (PROBABLY) DIDN'T KNOW ABOUT SAMUEL PEPYS

Deborah Swift shares a series of lesser-known tidbits about the man whose diary paints a vivid portrait of life during the Restoration period



1 SAMUEL PEPYS WAS THE VICTIM OF A VENDETTA

In 1679, Pepys was arrested and sent to the Tower of London on charges that included piracy and treason. It was alleged that, as an official in charge of navy stores, he plundered goods from ships captured from the Dutch. As bizarre a notion 'Pepys the pirate' might seem, his diary reveals the first charge to be true.

By law, captured enemy goods belonged to the Crown. However, Pepys wrote of how a few goods had indeed found their way into his own coffers – as perks of the job. Luckily for him, there was not enough evidence to convict.

A more damaging rumour was that Pepys had sold state secrets to the French. In order to defend himself against the charge of treason, which was punishable by being hanged, drawn and quartered, he sought to trace the source of the rumour. The search led him back to his time as a Justice of the Peace the previous year, when he had crossed one of the most cunning tricksters of the 17th century, Colonel John Scott.

Scott had been in exile trying to escape the law, having become

a suspect in the murder of a London magistrate, Edmund Godfrey. Upon a search of Scott's lodgings, secret papers were found, some written in Pepys' own hand, detailing the strength of the English navy. Pepys, suspecting Scott to be a spy, ordered his arrest if he ever again set foot on English soil. Scott never forgave him and began a vendetta against Pepys, which led to his false accusations of treason.

In the wake of his arrest on that charge, Pepys set out to clear his name by establishing a network of investigations into Scott's background in France, England and Holland. Two manuscript volumes survive detailing his enquiries, which uncovered that Scott's whole life was a lie. He was one of the most fraudulent rogues of the 17th century. With the chief accuser discredited, the charge had no basis and petered out.



TOP: A contemporary engraving depicting the murder of Edmund Godfrey (also seen left), in which Samuel Pepys became embroiled

ABOVE: Erroneously charged with treason, Pepys wound up in the Tower of London for a time

2 FOR HIS BIRTHDAY, HE KISSED A ROYAL RELIC

While Pepys never once mentions his wife Elizabeth's birthday in his diary, he often brings up his own. He was not a man to celebrate with cake and candles, though: on his birthday in 1669, he took Elizabeth and his servants to Westminster Abbey to show them the tombs. The open coffin of Catherine de Valois (queen to King Henry V) was accessible to the public "by particular favour", and the party was able to view the mummified remains.

Catherine's body had been languishing since the time of Henry VII, when the Lady Chapel – where she was buried – was demolished. It has been suggested that Henry ordered her memorial to be destroyed in order to distance himself from his ancestry (Henry VII's father, Edmund, was the eldest son of a possibly illegitimate union between Catherine de Valois and her keeper of the wardrobe, Owen Tudor).

The body's condition did not deter Pepys, however. He tells us: "I did kiss her mouth, reflecting upon it that I did kiss a Queen, and that this was my birthday, 36 years old, that I did first kiss a Queen." Although highly disgusting, kissing a relic like this was usually regarded as a sign of reverence in the 17th century. That said, Pepys does seem to have done the act with surprising enthusiasm.



Visiting the tomb of Catherine of Valois (centre, in white) was a birthday treat for Pepys

3 HE RESCUED HIS CHEESE FROM THE GREAT FIRE OF LONDON

It is September 1666, and Pepys is in a panic. He is not the only one: the disaster later known as the Great Fire is consuming London at an alarming rate. Terrified that he might have to abandon his most valuable possessions to the flames, Pepys dashes outside and digs a hole in his garden. There, he inter his precious hoard, which includes not only his gold and his papers, but also a large wheel of Parmesan cheese.

To Pepys, cheese was a worthwhile investment deserving of his rescue efforts since blocks like his, which could weigh up to 90kg, were used as diplomatic gifts. In 1556, Pope Paul IV made gifts of "eight great Parmesan cheeses" to Queen Mary. A rare and expensive import from Italy, Parmesan was used sparingly and increased in value as it aged, so Pepys' cheese was too valuable to lose.



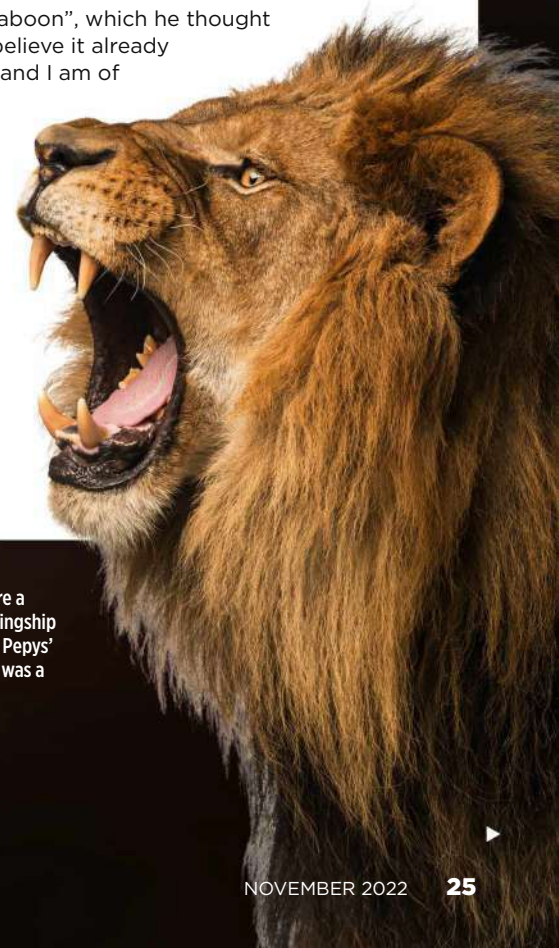
The Great Fire claimed London's houses, but not Pepys' cheese

4 HE WAS GIVEN A LION TO KEEP AS A PET

When lodging at Derby House in Westminster, Pepys had a feline friend pottering around the Admiralty Office. It was no domesticated cat, but a lion. This king of the jungle had been presented to him in 1674 as a gift by Samuel Martin, the English consul in Algiers, who was married to one of Pepys' former mistresses, Betty Lane. Pepys wrote to Martin to tell him that the lion was "as tame as you sent him, and as good company".

In his day, exotic pets were a status symbol. Pepys reports an incident in 1661 in which he was summoned to Sir William Batten's house to view a "baboon", which he thought "so much like a man... I do believe it already understands much English; and I am of the mind that it might be taught (sic) to speak or make signs".

Animals from around the world were also housed at the Tower of London, arguably England's first city zoo. By 1622, the royal menagerie was home to eagles, pumas, a tiger, a jackal and leopards, as well as lions. Perhaps when it grew too large for his office, Pepys' pet ended up there.



As lions were a symbol of kingship at the time, Pepys' "tame" pet was a kingly gift

5 PEPYS HATED SHAKESPEARE, BUT ADORED MACBETH

Pepys may have been an avid theatre-goer, but he was markedly unimpressed by the talents of William Shakespeare, who had died around half a century earlier. Pepys was quick to dismiss one of the great playwright's most enduringly popular works, writing in his diary: "Saw *Midsummer Night's Dream* which I have never seen before, nor shall ever again, for it is the most insipid, ridiculous play that I ever saw in my life."

That was not his only criticism of the Bard. He described *Twelfth Night* as a "silly play and not relating at all to the name or day," and said of *Henry VIII*: "Though I went with resolution to like it, is so simple a thing made up of a great many patches... there is nothing in the world good or well done."

The only one of Shakespeare's plays that Pepys seems to have enjoyed was *Macbeth*. He called it "a most excellent play in all respects, especially divertissement". Pepys loved it so much he saw it nine times and wrote: "It is one of the best plays for a stage, and variety of dancing and musique, that ever I saw."



A 2016 staging of *Macbeth*, the only play of William Shakespeare's that Pepys enjoyed



A 19th-century depiction of *Twelfth Night*, a "silly play" according to Pepys

6 HIS DIARY CONTAINS THE FIRST RECORD OF DRINKING AN ENGLISH CUP OF TEA

As well as an indispensable record of the Restoration period, Pepys' diary contains the earliest-known written reference to someone in England drinking a cup of tea. A 1644 bill refers to "bottles of china drink", but Pepys got in there first when talking of tea as a social beverage, rather than a medicinal brew as in that bill.

The social occasion in question was a high-level meeting in 1660 with naval experts, including Sir William Batten, Colonel Slingsby and Sir Richard Ford. "Sir R. Ford talked like a man of great reason and experience," wrote Pepys, "And afterwards did send for a Cupp of Tee (a China drink) of which I never had drank before."



A 17th-century tea house: the drink grew in popularity, but was not to Pepys' taste

In the 17th century, tea was imported via Holland and was prohibitively expensive, meaning that ale remained the national beverage in Pepys' day. But that changed when Catherine of Braganza, future wife of Charles II, arrived in Portsmouth on 14 May 1662. One of the first things she asked for was a cup of tea, something that was easily obtainable and popular in her native country. A chest of leaves was given as part of her dowry from her father John IV of Portugal, and although Catherine soon adopted English ways she always kept the taste for tea.

A love of tea spread from the royal court to aristocratic circles, the moneyed classes and beyond. Unlike Catherine, however, it seems that Pepys did not take to the drink himself. He made no further mention of it in his diary until seven years later, when his wife was prescribed it as a cure for a cold.



7 DESPITE HIS DOZENS OF MISTRESSES, PEPYS HAD NO CHILDREN

Pepys was infamous for his roving eye and his many affairs, with his servants and with the wives, daughters and even mothers of his colleagues. His most enduring affair was with one Mrs Bess Bagwell, who was the wife of a ship's carpenter named William Bagwell, of Deptford dockyard. It appears that Bess' husband was complicit in the affair: utilising Pepys' interest in his wife to improve his career prospects by trading her favours for better positions in the navy.

Despite marrying Elizabeth de Saint Michel (pictured below) in 1655, Pepys thought nothing of listing in his diary dozens of mistresses, including Mrs Lane, Mrs Tooker, Mrs Burrows, Mrs Martin, Mrs Pennington, Betty Mitchell and the actress Elizabeth Knepp. One of his most passionate and poignant liaisons was with Deb Willet, a lady's maid to his wife. The romance could not last and Deb was dismissed in disgrace.

Yet considering Pepys' many affairs, it is surprising and perhaps sad that he ended up with no heir. A possible explanation is that during an operation in 1658 to remove a kidney stone – done at great risk and without anaesthetic – something went wrong that prevented Pepys from ever fathering a child. ☹



DEBORAH SWIFT is a historical novelist. Her works include *Entertaining Mr Pepys* (Accent Press, 2019) and *The Poison Keeper* (Quire Books, 2021)

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IE Historian Rebecca Rideal discusses the Great Fire of London, a key event in Pepys' diary, on the *HistoryExtra* podcast: [historyextra.com/period/stuart/great-fire-london-history-podcast](https://www.historyextra.com/period/stuart/great-fire-london-history-podcast)

YOUR ESSENTIAL GUIDE TO

BLACK BRITISH HISTORY



Hannah Cusworth will discuss our growing understanding of black British history on an upcoming episode of the HistoryExtra podcast: [historyextra.com/podcast](https://www.historyextra.com/podcast)

Uncover the hidden stories of the black men, women and children who shaped Britain and its former empire



28 Key moments from black British history

A timeline of some of the major events from more than 2,000 years of Britain's black population

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HISTORICAL
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HANNAH CUSWORTH

is a historian who specialises in black British histories. Formerly a schoolteacher, she is currently completing a PhD with English Heritage looking at mahogany, race and the 18th-century Atlantic world.

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KEY MOMENTS IN BLACK BRITISH HISTORY

3RD CENTURY AD

The Hadrian's Wall fort at Burgh-by-Sands (known to its occupants as Aballava) becomes home to a troop of African Romans. The so-called "Aurelian Moors" hail from what is now Morocco, north Africa.

1241

An early depiction of a black person in Britain appears in an abbreviated version of the Domesday Book, in the entry for Derbyshire.

1511

▼ Royal trumpeter John Blanke – the only black Tudor for whom we have an identifiable image – plays at the celebration of the birth of Henry VIII's son (*seen below*). Blanke disappears from the records after January 1512.



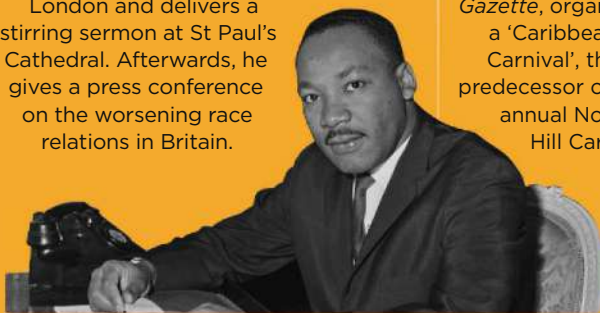
1562

► Captain John Hawkins (*right*) captures around 300 African people in Sierra Leone and transports them to Spanish plantations in the Americas, where they are traded for goods. This marks the opening stages of Britain's role in the transatlantic slave trade.



1964

▼ On his way to collect the Nobel Peace Prize in Oslo, American civil rights leader Dr Martin Luther King Jr visits London and delivers a stirring sermon at St Paul's Cathedral. Afterwards, he gives a press conference on the worsening race relations in Britain.



1959

Claudia Jones, founder of the *West Indian Gazette*, organises a 'Caribbean Carnival', the predecessor of the annual Notting Hill Carnival.



1948

◀ On 22 June, HMT *Empire Windrush* arrives at Tilbury Docks in Essex, with some 800 West Indians on board. Although not the first ship to bring black migrants to Britain, its name comes to refer to the immigration boom experienced in the next few decades.

1965

▼ Nine days before his assassination, fellow US civil rights figure Malcolm X visits Smethwick, near Birmingham, where locals have been suffering from racist abuse.



1968

Inspired by the Black Power movement in the US, the British Black Panthers are formed by the Nigerian-born writer and activist Obi Egbuna. At its peak in the early 1970s, it has around 3,000 members.

1968

▼ The Race Relations Act bans racial discrimination in housing and jobs. Tory politician Enoch Powell (*below*) reacts with his incendiary "rivers of blood" speech.



1971

► A bill to impose greater restrictions on immigration to Britain – introducing the 'right to abode' that most in the Commonwealth are not eligible for – is met with opposition and protests. It passes, forming the basis of immigration law to this day.



From African soldiers in Roman times to the *Windrush* generation, black people have always been part of the fabric of Britain – often in the face of prejudice and adversity

WORDS: CHARLOTTE HODGMAN AND JONNY WILKES

1672

► The Royal African Company (RAC) is founded, led by Charles II's younger brother, James (the future James II, *pictured*). The company is granted a monopoly on British trade with Africa, including the slave trade. Between 1680 and 1686, the RAC will transport an average of 5,000 enslaved people a year.



1774

The black writer, composer and abolitionist Ignatius Sancho becomes the first known person of African descent to vote in a British general election. He will vote again in 1780, a few weeks before his death.

1807

▼ The Act for the Abolition of the Slave Trade bans the trade in the British empire, but many continue to trade illegally and hundreds of thousands of people remain in bondage.



1834



▲ The 1833 Slavery Abolition Act comes into force, making slavery illegal in most British colonies. Plantation owners receive a share of £20m (around £17bn today) by way of compensation; in contrast, freed slaves receive nothing and are forced into apprenticeship schemes for up to six years.

1939–45



▲ The relaxation of a military 'colour bar' sees 10,000 Caribbean men and women join the armed forces in World War II, along with hundreds of thousands of enlistees from Britain's African colonies. Despite this, some restrictions remain: black men are banned from becoming officers, for example.

1919

Tensions over jobs, exacerbated by demobilisation after World War I, leads to race riots across Britain, with some people accusing ethnic minorities of "stealing" work. Unrest breaks out in port cities, with Liverpool seeing the worst violence, in June.

1914–18



▼ Tens of thousands of men from Africa and the Caribbean, as well as Britain's black communities, join the war effort. Among them is professional footballer Walter Tull (*left*), the first British-born black army officer and the first black officer to lead white British troops into battle.

1900

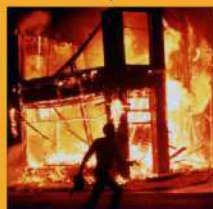


▲ The First Pan-African Conference is held in London. American civil rights activist WEB Du Bois (*above*) plays a leading role in the event.

1975

The Black Parents Movement (BPM) forms to advance the rights of black people in Britain. Angered by the arrest of a black youth outside his school, the grassroots organisation tackles issues like jobs and housing, but primarily education.

1981



▲ Racial tensions in Brixton, south London, erupt into violence, with three days of rioting. More than 300 people are injured.

1987

Although Labour fail to take power in the 1987 general election, it is a landmark moment for the party and British politics as four black MPs take their seats. Among them is Diane Abbott, the first black woman elected to the House of Commons.

1993

Black teenager Stephen Lawrence is murdered in a racist attack in Eltham, southeast London. A public inquiry uncovers substantial failings in the police investigation, as well as institutional racism, and will eventually lead to major changes in the law.

2020

Anti-racism protests take place in Britain following the killing, in the US, of George Floyd by a white police officer. The protests also criticise the way the authorities have handled incidents closer to home, such as the Grenfell Tower fire (2017) and the Windrush scandal (2018). 📍



EVERYTHING YOU WANTED TO KNOW ABOUT BLACK BRITISH HISTORY

Historian **Hannah Cusworth** answers key questions about the lives of black people in Britain and its former empire

Q: What do we actually mean by 'black British history'?

A: It's an important question to start with, because it's a really broad topic. In its simplest terms, we're looking at 2,000 (maybe more) years' worth of history in Britain. But we also need to think about what we mean by the word 'black', which is a term that has changed over time. When I use that word, I'm specifically referring to people from Africa and the wider African diaspora, and that is the definition that applies to the use of the word throughout this Essential Guide.

I consider myself part of the African diaspora: my dad's family are from the

Caribbean, but they were originally from somewhere in west Africa. Therefore, when I'm talking about black British history, I'm talking about people whose heritage is in Africa, but whose history is within Britain itself.

Recently, historians such as Professor David Olusoga (*pictured below left*) have been influential in expanding black British history to include areas of the world that Britain was involved with because of its empire. If we adopt this viewpoint, black British history also encompasses Caribbean history and the islands that Britain colonised, as well as Britain's involvement in Africa, which goes back centuries, and, of course, includes the slave trade. So

it's important that we also think about black British history in wider terms than just Britain.

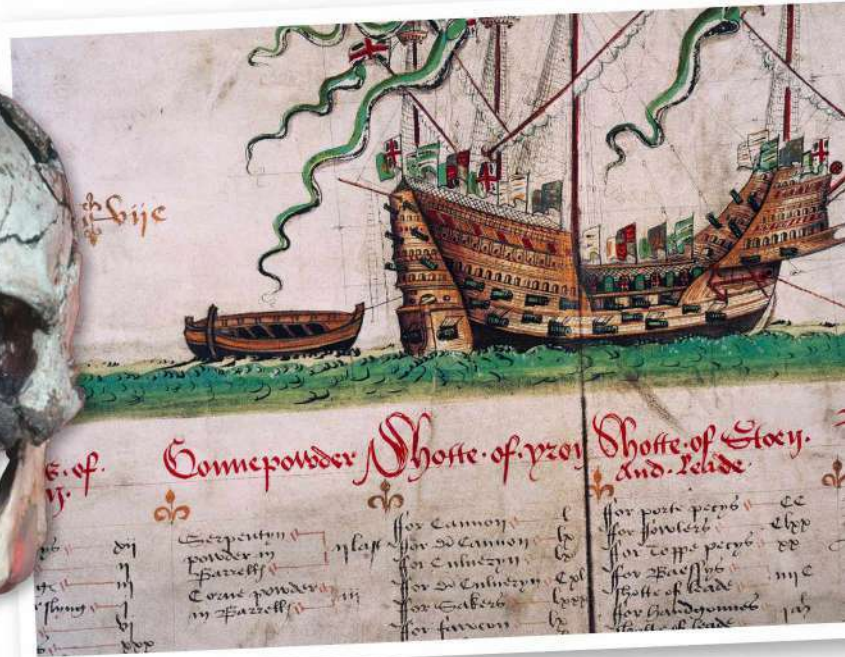
Q: When did black people first arrive in Britain?

A: You could argue that there have been black people living in Britain even before the Roman conquest began in earnest in AD 43. 'Cheddar Man', a Mesolithic skeleton discovered in 1903 in southwest England, lived around 10,000 years ago and DNA analysis suggests that he had dark-to-black skin with blue eyes. It's difficult to put a precise date on it, but we know there were black people living in Britain during the Roman occupation.

BELOW LEFT: The skull of the so-called 'Cheddar Man', who lived in what is now Somerset and had dark-to-black skin

BELOW RIGHT: A black man named Jacques Francis led a rescue operation to salvage guns from the *Mary Rose*, seen here in a Tudor-era manuscript

Professor David Olusoga has helped expand the definition of black British history, says Hannah Cusworth





A 1769 portrait of Queen Charlotte, wife of George III, with two of her children. It has been argued that the consort may have had African heritage



Q: The Netflix series *Bridgerton* depicts black people living as members of Britain's Georgian elite, including Queen Charlotte, wife of George III. Is there any historical truth to this?

A: Yes, definitely, although opinion is divided about the exact heritage of Queen Charlotte. The historian Mario de Valdes y Cocom argues that she had black ancestry through the Portuguese line of her family; indeed, if we look at images of her, some of her features do resemble those we might associate with black mixed-race people. Other historians disagree.

But there are many other examples of black Georgians right through the social classes. Dido Elizabeth Belle is one of the most well-known. The daughter of a British naval officer called John Lindsay and an African woman named Maria Belle, Dido was raised by Lord Mansfield and his family at Kenwood House in London. Another example is Nathaniel Wells, the son of a sugar plantation owner and an enslaved woman, who inherited his father's plantation in Saint Kitts and a significant amount of money.

When mixed-race children were born in the Caribbean to wealthy families, they were often sent to Britain to be educated; there are several examples of such children attending schools in Yorkshire and Scotland. So, although *Bridgerton* is exaggerated in terms of its elite black presence, it's not completely in the realms of fantasy.

ABOVE LEFT: David Martin's famous portrait of Dido Elizabeth Belle and her cousin, Lady Elizabeth Murray, who were raised together in London

ABOVE RIGHT: Guyanese-British actor Golda Rosheuvel (seated) as Queen Charlotte in the Regency-era drama *Bridgerton*

Q: What was the impact of the slave trade on Britain's black population?

A: There's been quite a lot of work done by scholars on the black presence in Tudor England, which pre-dates Britain's involvement in the transatlantic slave trade. We know of individuals like John Blanke, who was a trumpeter for Henry VII and Henry VIII, and several other black people in the Tudor court who may have come to England with Catherine of Aragon in 1501. And we know that a Guinean diver named Jacques Francis led an expedition to salvage guns from the *Mary Rose* in 1545.

There were a variety of black people living and working in Britain before the 18th century, but the nature of that presence changed when Britain became more involved in the slave trade. In the Georgian era, we think there was a black community of more than 10,000 people in London, which was much larger than that seen in the Tudor era or before. The numbers definitely increased as Britain's involvement in the slave trade grew.



Q: Are there any differences in England, Wales, Scotland and Ireland in terms of their black histories?

A: Often when we talk about black British history, what we're really talking about is black *English* history, but the different nations all have interesting black histories of their own. For example, there's some amazing work going on at the moment looking at Scotland's involvement in the slave trade, particularly plantation slavery.

In fact, many of the plantation overseers in the Caribbean – the people running the plantations – were Scottish.

Ireland, too, has a distinct history of colonialism, both through Irish people who were forced out to the colonies as indentured servants, as well as those who were involved in the running of Caribbean plantations. There were also a lot of Anglo-Irish military leaders – one individual I've been working on is Edward Despard, a colonial administrator

TOP LEFT: Four young Somali men meet in a café in the Butetown area of Cardiff, 1950

ABOVE: Colonial administrator Edward Despard caused a scandal when he wed a mixed-race woman

who refused to prioritise white settlers when allocating land and married a mixed-race Jamaican woman.

A lot of black Welsh history is centred around Cardiff, notably Butetown – sometimes known as Tiger Bay – which has a very strong Somali community. Many Somali people who settled in the area in the 19th century were sailors who, as part of the empire, were legally allowed to settle in Britain. It's so important to bring these histories to the fore and not to assume that black people of the past only lived in London.

Q: What do we know about the history of queer black people in Britain?

A: There is a lot of work being undertaken by a new generation of black British historians who are particularly interested in queer black life, primarily in the 20th century, and are using oral histories to bring that history to light.

A favourite historical example of mine is a Jamaica-born bisexual woman called Pearl Alcock, who ran a gay bar in Brixton in the 1970s. I've heard descriptions of how people would go downstairs into the basement where there would be queer black men dancing together. To me, this is a particularly powerful example because, sometimes when we think about queer history, we often hold up individuals as being exceptional. But the story of Pearl and the kind of bar that she ran shows that there

A c1975 photograph shows men outside the Markham Arms in Chelsea – a popular pub among members of London's gay community. New research is starting to uncover queer black British history



“THERE IS A GROWING APPETITE FOR BLACK HISTORY NOT JUST CENTRED AROUND WINDRUSH”

was actually a gay black scene – albeit a small one – of ordinary Londoners coming together to dance and have fun and meet people. These are the kinds of stories that I’m hoping will come through with this new generation of historians.

Q: Was there the same push for equal rights in 1960s Britain as there was in countries like the United States?

A: When I was growing up, I had the sense that that there was a civil rights struggle in America, but nothing equivalent happened in Britain. And that’s not the case at all. It was different, but black people in Britain still fought against what was then described as a ‘colour bar’.

There wasn’t the same full-blown segregation as there was in the US, but there were many, many instances of black and Asian people wanting to go into a pub to have a pint after work, for example, and being told that they couldn’t enter, or that they had to sit in a separate room away from the white patrons. There was discrimination in housing, employment and socialising, and black people in Britain were constantly fighting against it. In 1963, when the Bristol Omnibus Company

Black British civil rights campaigners drew inspiration from the activism of Dr Martin Luther King Jr (below) and the fight against apartheid in South Africa (bottom)

refused to employ black or Asian bus crews, a bus boycott was staged, and the company ultimately backed down (see page 47). The leaders of the boycott referenced what was going on in the US at the time and said that they took some inspiration from it.

So, I think there was a real awareness of the struggle for civil rights that was going on in the US, in the same way that there was an awareness within the black British community about apartheid South Africa and the struggles there, as well as decolonisation in west Africa. And black civil rights leaders from the US were visiting Britain at this time, including Malcolm X and Dr Martin Luther King Jr.

Q: Do you think too much attention is given to the arrival of HMT *Empire Windrush* in 1948?

A: The arrival of the *Windrush* [which brought one of the first large groups of postwar West Indian immigrants to Britain] has become an iconic moment in UK history. But it’s important to remember that several other ships arrived

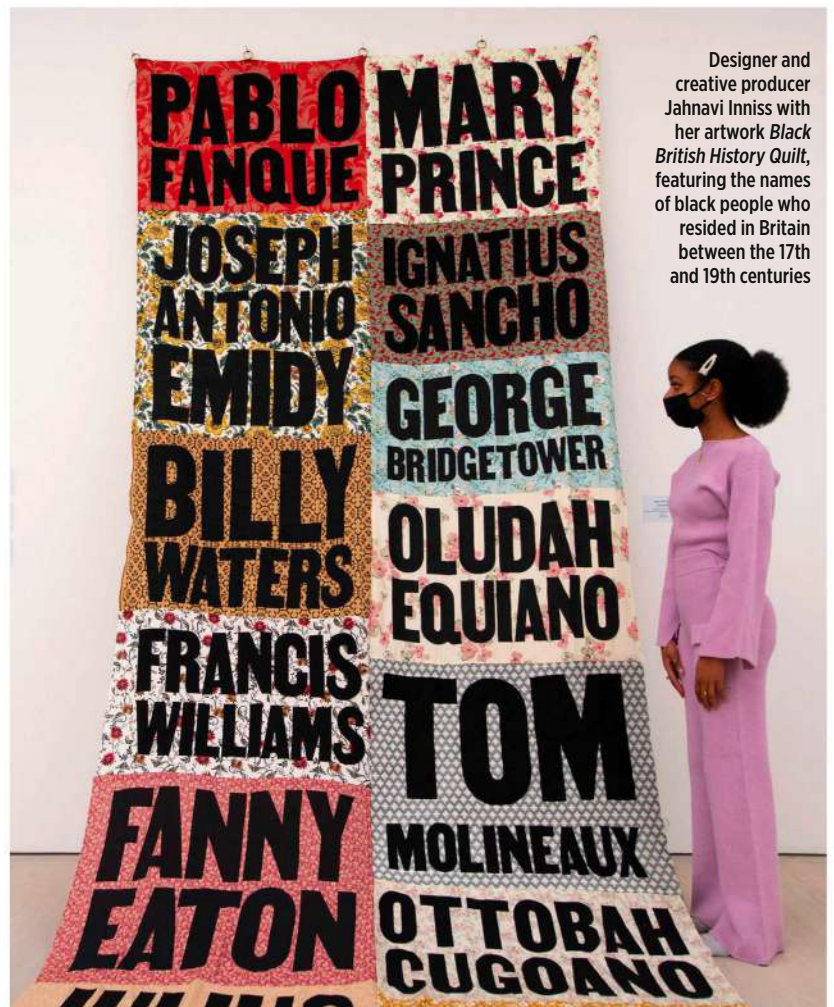
in the 18 months or so prior to *Windrush*, so it wasn’t the first by any means.

I think, as humans, we like to ascribe a ‘beginning’ to historical events, and it would be wrong to ignore the big wave of postwar migration and not acknowledge that this did effectively change the face of Britain. But it’s important to remember that the black presence in Britain did not begin with *Windrush*, and actually goes back a lot further.

What I’ve found heartening about the last few years is that there is a growing appetite for black history that’s not just centred around the *Windrush* and the stories of the people who arrived in the years after 1948. We’re really starting to branch out in terms of the black history that we’re telling our children, and that’s a great thing. It’s time to hear some new stories. 📌

INTERVIEW: CHARLOTTE HODGMAN

HANNAH CUSWORTH is a historian who specialises in black British histories. Formerly a schoolteacher, she is currently completing a PhD with English Heritage looking at mahogany, race and the 18th-century Atlantic world



Designer and creative producer Jahnvi Inniss with her artwork *Black British History Quilt*, featuring the names of black people who resided in Britain between the 17th and 19th centuries

The forts along Hadrian's Wall on Rome's northern frontier were more multicultural than long believed. At Burgh-by-Sands were the "Aurelian Moors" from Mauretania



BLACK BRITANNIA

Archaeological studies show that people of African origin were living in Roman Britain – and they weren't just slaves

If you visit Arbeia South Shields Roman Fort, which once guarded the main eastern sea route to Hadrian's Wall, it will not be long before you encounter Victor. Or, at least, you will encounter a memorial to Victor: he has been dead for around 1,900 years, and time has not been overly kind to his rather grand tombstone since half of his likeness has long been destroyed.

Still, there he is in sandstone form: reclining gracefully on a couch in a beltless tunic, holding a drinking cup in one hand and a garland in the other. Its size suggests he was a person of importance when he died in the second century AD, his age being given as 20.

Or, if not that, Victor must have been held in great affection by whoever commissioned the tombstone.

The former is not the case, since the inscription at the bottom tells us that Victor died a freed slave, but the latter is clear to see. The memorial was constructed by a local cavalry commander named Numirianus, the previous 'owner' of Victor, who came from "natione Maurum", "land of the Moors".

For many years, the revelation that a man from north Africa lived and died in Roman Britain would have come as something of a surprise. It shouldn't. Over the past decades, a growing body of evidence, from inscriptions to human



A bronze bust of Septimius Severus (r193–211 AD), who was born in Leptis Magna – making him a north African emperor

remains, has emerged to challenge the widely held assumption that Roman Britain was exclusively populated by white Europeans. In fact, it appears the province attracted migrants from across the known world, including Africa.

And perhaps nowhere in all of Britannia would have been more multicultural than the place Numirianus and Victor called home: Hadrian's Wall. This 73-mile-long fortification on the northern frontier was garrisoned by troops from all over Rome's vast empire. That is not to mention the merchants, wives and children living and working there, too. A third-century AD inscription at Burgh-by-Sands, at the western end



features. Meanwhile, analysis of four Roman Londoners found that two may have come from north Africa; the same location as the 'Ivory Bangle Lady' – a high-status woman from fourth-century York, so named for the jewellery found with her skeleton (see page 36).

The finds tell us something else. The African population occupied all strata of society, from slaves to provincial governors – in AD 139, Quintus Lollius Urbicus, from modern-day Algeria, was appointed as Rome's top man in Britannia (see box, right). Even the emperor himself was part of the African presence. When Rome was plunged into civil war at the end of the second century, one man emerged victorious: Septimius Severus. Born in the city of Leptis Magna (modern-day Libya), in seizing power he became the first African emperor of Rome. What's more, for the final years of his life, Severus was primarily based in Britannia.

In his 18-year reign, he built a reputation as an accomplished if ruthless leader, who launched a series of campaigns north of Hadrian's Wall to unite the island under the Roman imperium. Incidentally, according to the *Historia Augusta*, he met during his time in Britannia an Ethiopian soldier who offered him "a garland of cypress-boughs". While Severus failed in his conquests, dying in Eboracum (York) in AD 211, his influence was profound.

African people traded, settled, married and died in Britannia for two centuries after Severus' demise. But with the end of Roman Britain and a patchwork of Anglo-Saxon kingdoms coming to dominate the former province, the evidence of an African population was all but lost from the records.

THE AFRICAN GOVERNOR

Although his time in Britannia was brief, Quintus Lollius Urbicus changed the frontier with a wall beyond Hadrian's

When Quintus Lollius Urbicus arrived in what is now southern Scotland in the late 130s AD, he must have felt a long way from home. Born in the Roman city of Tiddis (modern-day Algeria) three decades earlier, he found himself in cooler, windier and rainier climes: the restive northern borders of the empire. And there – according to a smattering of contemporary inscriptions and the *Historia Augusta* – he made quite the impression.

That is because Lollius Urbicus was no average Roman visitor. He had been dispatched to the province as its governor, and top of his in-tray when taking up his new position appears to have been conquering the region of southern Scotland.

How exactly Britain's African governor went about achieving this is unclear. Inscriptions dated to the early 140s AD suggest that he planned the attack from the fort of Corbridge just to the rear of Hadrian's Wall. From there, it seems, he drove north and established a number of garrison forts, leading to the capture of the Caledonian hillfort of Burnswark Hill around AD 140. Perhaps most significantly of all, Lollius Urbicus oversaw the initial stages of construction of the Antonine Wall. Snaking across the central belt of Scotland, this

became the empire's new northernmost frontier.

Lollius Urbicus' stay in Britannia was a short one – by the mid-140s AD, he had returned to Rome – but his legacy remains.



This towering sculpture of a Roman soldier's head stands on the site of Lollius Urbicus' greatest achievement in Britannia: the Antonine Wall

of the wall, tells us of a unit of "Aurelian Moors" hailing from the two Roman provinces that made up Mauretania in modern-day Morocco; while Birdoswald Roman Fort, Cumbria, is home to the tombstone of legionary Gaius Cossutius Saturninus, born in Hippo Regius (modern-day Algeria).

Of course, not all African people in Britannia were in the forts dotted along Hadrian's Wall; recent finds are suggesting that men and women set up home in cities, too. Between 2010 and 2015, some 83 skeletons dating to the second century were discovered in a Roman graveyard in Leicester, six of which had African cranial



TOP LEFT: The damaged tombstone of freed slave Victor, at Arbeia South Shields Roman Fort

LEFT: The ruins of the theatre of Sabratha, a Roman city in modern-day Libya. North Africans made their way to Britannia and settled there

That didn't mean they vanished. A north African cleric, Hadrian, would see to that. In the late 660s AD, he and his colleague Theodore of Tarsus were tasked by Pope Vitalian to educate the people of the "outermost edge of the world". It was a mission that, over 40 years, Hadrian – this "man of African race", as described by the historian Bede – embarked upon with enormous skill and determination. What he achieved was nothing less than a renaissance in learning that made England a cultural hotbed of Europe.

As archaeology is making abundantly clear, African people have been making Britain their home for millennia. But not many had a greater impact on the nation's trajectory than Hadrian. 📍

WORDS: SPENCER MIZEN

SOURCE SECRETS

Hannah Cusworth discusses the fascinating array of documents and techniques that researchers can use to study black British history

SCIENTIFIC ANALYSIS OF ARCHAEOLOGICAL FINDS

▼ Much of the evidence of a black presence in Britain before the 1500s comes from a range of rapidly improving scientific techniques. By extracting and sequencing DNA samples from a skeleton, then comparing it to modern profiles, it is possible to determine skin and eye colour. Isotope analysis of the enamel from a skeleton's teeth can help work out where that person grew up, too, as well as their diet and whether the water they drank when they were younger matches the water found where they were buried.

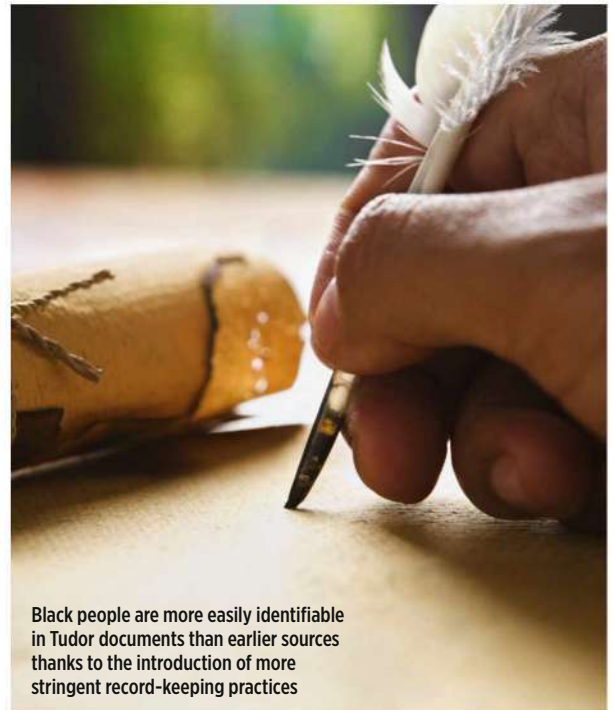
Using methods like these, a team at the University of Reading concluded

that a skeleton found in York (the 'Ivory Bangle Lady', so named for the jewellery she was buried with) was likely a high-status Roman woman, who had grown up somewhere warmer than northern England, with one parent likely from north Africa.

Similarly, bioarchaeologists at the Museum of London recently studied the skeletons of 14th-century victims of the Black Death buried in a cemetery in East Smithfield, London. Using a form of forensic archaeology, it was concluded that four of the female bodies were likely to be of mixed heritage, and three were of African descent.



The skull of the 'Ivory Bangle Lady', alongside items found with her remains. Scientific analysis has shown that she had north African heritage



Black people are more easily identifiable in Tudor documents than earlier sources thanks to the introduction of more stringent record-keeping practices

CHURCH RECORDS AND LEGAL DOCUMENTS

▲ The parish records and official documents being kept by the Tudor era provide insights into the lives of black British individuals. Historians have argued that it was during this time that modern ideas of race were beginning to develop, and many documents give us an idea of someone's skin colour.

The descriptors used change over time. In Tudor times, for example, "blackamore" and "Ethiope" were more common, before generally being replaced with "negro" or "black" by the Georgian and Victorian periods. Parish registers also recorded the baptisms, marriages and burials of black Britons in major cities and in villages, from Cornwall to Lancashire.

In the British Caribbean, where racial slavery underpinned everything, the recording of a person's race was much more systematic. From inventories (lists of someone's possessions at their death), it can be determined that free people of colour – some who were born free, and some who became free in their lifetime – occasionally died wealthy. Susannah Augier, the 18th-century daughter of a planter and an enslaved woman in Jamaica, died owning fine mahogany furniture, silver plate, and even enslaved people herself.

PAINTINGS AND PHOTOGRAPHS

▼ The Westminster Tournament Roll – depicting a joust held in 1511 by Henry VIII – features two images of a black trumpeter. Surrounded by other (white) trumpeters, the man is dressed in yellow and grey livery, and the royal standard hangs from the instrument. Other records reveal him to be John Blanke, a “Blacke trumpet” who petitioned for higher wages (and received them), and was given a wedding gift of a violet velvet gown and hat.

Within 100 or so years, another way of depicting black people had become common. When having a portrait done, it became fashionable

for wealthy white sitters to be shown alongside a black servant or attendant, who, in many cases, were essentially enslaved people. For example, in Sir Peter Lely’s portrait of Elizabeth Murray, Lady Tollemache (*pictured, below left*), an unnamed black individual holds a dish of roses. This was part of a wider practice for those who made their money from plantation slavery to parade black people as fashion accessories.

Victorian records don’t always state a person’s race, so historians such as Caroline Bressey have used photography when researching black British history in this era. By the late 19th century, institutions such as asylums, children’s homes and prisons utilised new technology and included photographic portraits in their case files. These provide invaluable evidence of everyday black lives, although many were likely taken without consent.

LEFT: Sir Peter Lely’s painting of Elizabeth Murray, c1651, shows her alongside a young black servant or attendant

BELOW: A Victorian gentleman takes a stroll along Morecambe promenade – a snippet of black British life thanks to the advent of photography



MAIN: Bishop Samuel Ajayi Crowther (centre) with missionaries in 1873
TOP RIGHT: The frontispiece and title page of Olaudah Equiano’s 1789 memoir

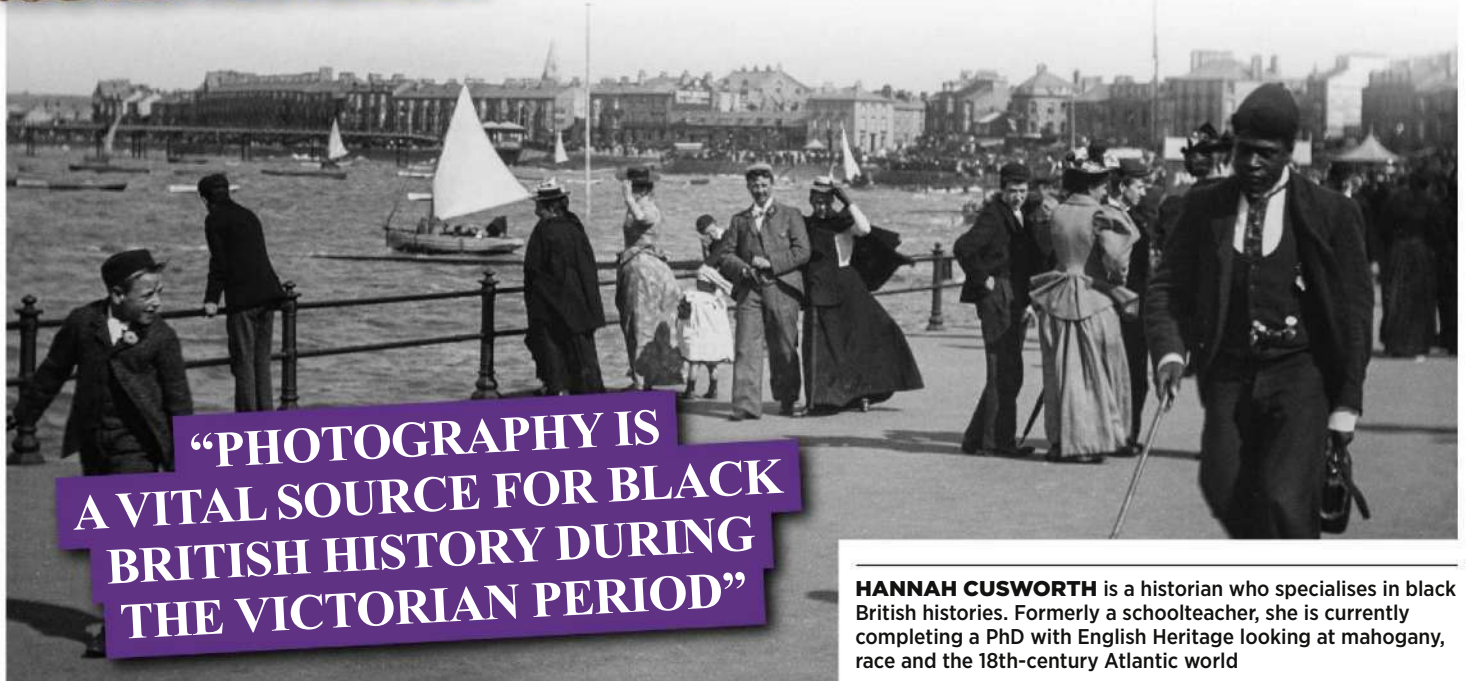
THE WRITINGS OF BLACK BRITONS

▲ From the Georgian period onwards, the voices of black Britons themselves enter the list of available historical sources. For instance, for researchers investigating the fight for freedom and abolition, both Olaudah Equiano and Mary Prince’s autobiographies (*see page 42*) give first-hand insights into the horrors of slavery.

We also have access to personal letters, particularly from more privileged black Georgians, such as Catherine Despard, a mixed-race Jamaican woman. As part of her campaign against the imprisonment of her husband, Edward, an Irish radical, she wrote numerous protest letters, one of which was read out in parliament.

Another key voice is Samuel Ajayi Crowther, the first African Anglican bishop in west Africa. Freed from slavery in 1821, he was resettled in Sierra Leone and briefly educated in England. He later authored several books, mostly focused on the Yoruba language and history.

By the 20th century, a rich textual archive had been left by black Britons, from speeches against racism to accounts of everyday life. 📍



“PHOTOGRAPHY IS A VITAL SOURCE FOR BLACK BRITISH HISTORY DURING THE VICTORIAN PERIOD”

HANNAH CUSWORTH is a historian who specialises in black British histories. Formerly a schoolteacher, she is currently completing a PhD with English Heritage looking at mahogany, race and the 18th-century Atlantic world

SLAVERY'S PAINFUL LEGACY

Teni Gogo reveals why the British empire's role in transporting millions of African people overseas not only changed what it meant to be 'black', but also 'British'

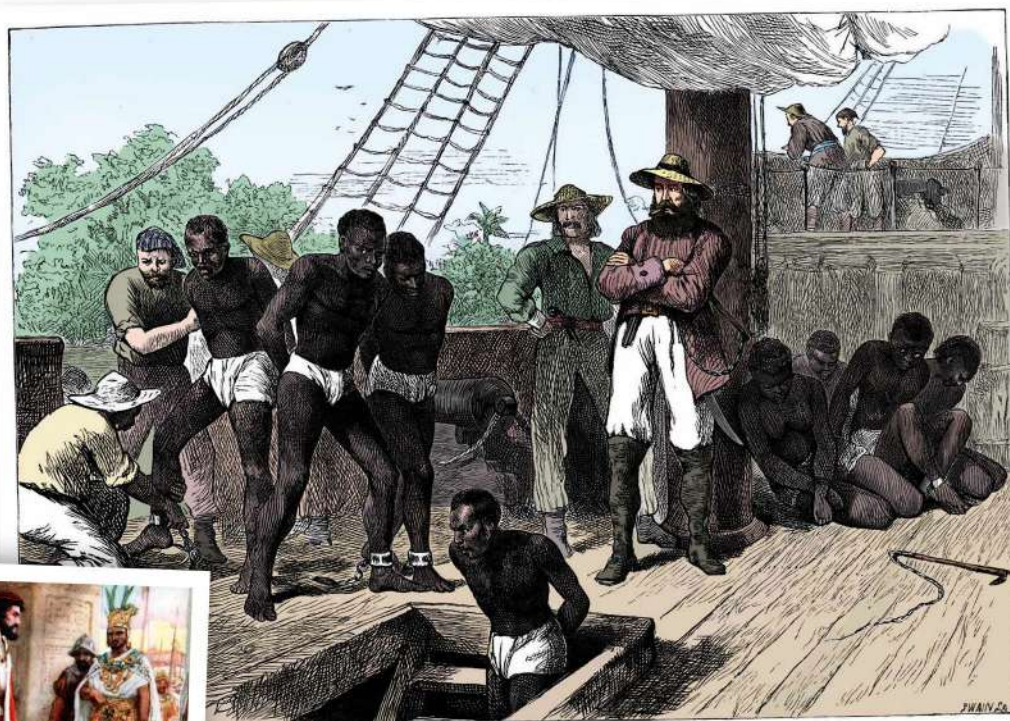
For centuries, the British empire was one of the major European powers leading the largest forced migration of any people group in history: the transatlantic slave trade. Among the most immediate consequences was, of course, the African diaspora that spread across both the Americas and Europe, and, in the aftermath of slavery's eventual abolition, the empire's colonisation of whole sections of Africa. Until the 1940s, migration from Britain's Caribbean and African colonies would be slow but steady, before rising sharply in the years immediately after World War II.

As such, the face of Britain in the age of empire was ever changing. The small, but significant black population would grow to become a defining feature of British culture, making contributions to everything from legislation and the economy to food, music and culture. Therefore, any understanding of black British history requires a clear understanding of the impact of the empire.

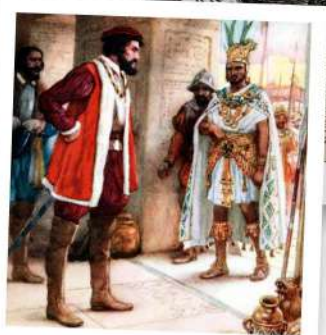
RICHES AND RACE

By the early 20th century, the British empire ruled over 400 million people, making it the largest empire in history. However, in considering its origins centuries earlier, there is ongoing debate among historians about the motivations behind the empire. Britain's desire for financial gain is unanimously accepted, but it is the magnitude of this desire that is up for continued discussion. Regardless, this desire would shape the actions of British authorities from the 17th century onwards.

By the 16th century, Spain had built a thriving empire, colonising much of South America and controlling around 80 per cent of the world's supply of



ON BOARD A SLAVE-SHIP.



ABOVE: A 19th-century print shows African men and women being forced onto a slave ship in preparation for their brutal voyage across the ocean

LEFT: A modern image depicts conquistador Hernán Cortés meeting the Aztec ruler Montezuma in 1519. Spain's colonisation of the Americas inspired Britain to pursue its own imperial project

silver. The British envied the Spanish success and were willing to go to

great lengths to match and surpass their wealth. Be it for protection, international reputation, monetary gain, or the proposed intention to see those in other lands converted to Christianity – the British sought their own grand version.

The pursuit of this goal was inevitably going to have enduring ramifications for the indigenous peoples of the lands targeted by the British. To justify the seizing of land and colonising of the settled peoples there, a narrative needed to be entrenched not only in the minds

of those leading the expeditions, but also in the minds of those at home, so that they would fully support Britain's international ventures. This narrative was one of racial superiority.

While such views were far from new in the 17th century, they took on a more aggressive form in the race to control lands across the Americas, Asia and Africa. The European belief in their racial superiority would define attitudes towards the black communities – and other ethnic groups – that they encountered for centuries to come. Across the empire, indigenous people were often characterised as 'uncivilised', simply due to the fact that their ways of life were different to what was known



LEFT: An 1802 print depicts British men and women attending "a grand Jamaica ball" while surrounded by enslaved people

BELOW LEFT: Slaves were transported across the Atlantic while bound in shackles, like those shown here

BELOW RIGHT: This 1787 diagram, showing the crowded conditions of the British slave ship *Brookes*, was used by abolitionists to highlight the cruelty of the trade

London: Published by William Hall, No. 10, Regent Street, 1802.

A GRAND JAMAICA BALL!
or, the Creolean Hop a la Muffee, as exhibited
in SPANISH TOWN.
Graciously Dedicated to the Hon^{ble} M^{rs} R. — n. Custodi morum &c.

and acceptable in Europe. The main mark of difference was the complexion of their skin. The British presented themselves as the 'superior' race looking to share their own civilisation with these 'inferior' indigenous groups. As a result, building an empire, and making fortunes in the process, could be done in the name of acting as a civilising force.

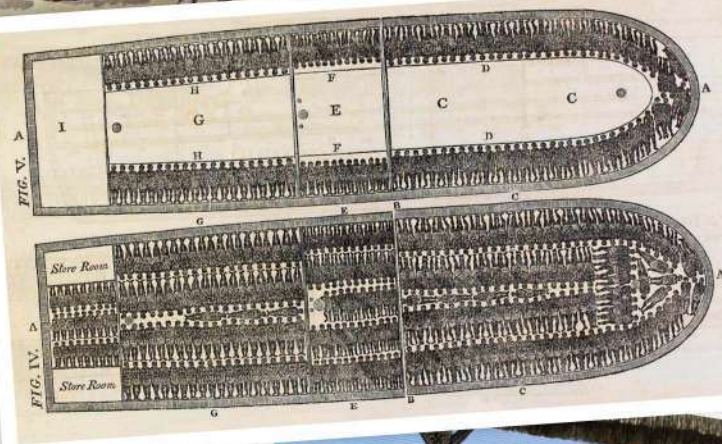


THE JOURNEY FROM HELL

The goal of civilising the peoples of Africa took on an even more inhumane form in the transatlantic slave trade. As tens of millions of Africans were forcibly transported to the Americas, Europeans developed an unerring belief in their racial superiority. This manifested itself in the appalling treatment of enslaved people and later in genocides and legislation that would continue to oppress black communities long after slavery had been abolished.

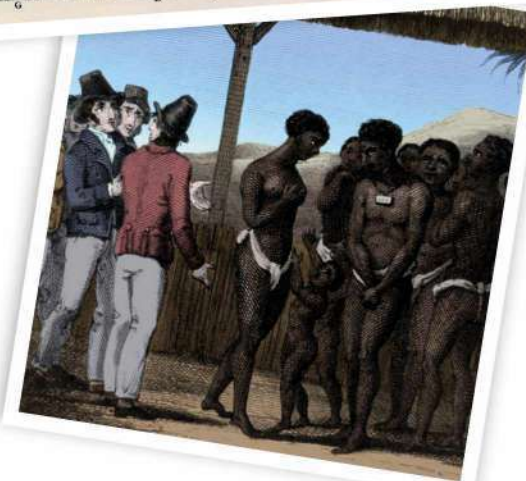
It is thought that around 2 million died in the horrors of the 'middle passage', the journey from the west African coast to the colonies in the Americas and the Caribbean. Many perished during the months held in dark cellars in coastal forts waiting for slave ships, or from the squalor and rampant diseases experienced on board, where those being transported were shackled and packed into the hold for the duration of the weeks-long voyage. Others chose to jump overboard for fear of what lay ahead, many succumbed to the brutality of the slave traders, and many died resisting enslavement. Around one in 10 ships experienced a revolt.

Upon their arrival, those who survived were sold to work chiefly on plantations, either in the British American colonies; the British, Spanish and French islands in the Caribbean; or in

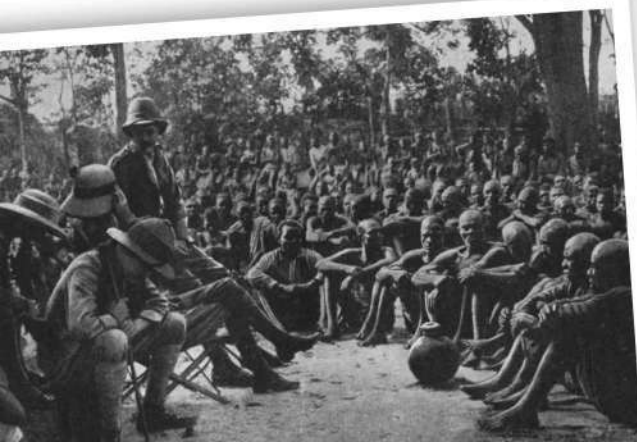


RIGHT: As soon as they landed in the Americas, captured Africans were sold to the highest bidder. Most ended up working on plantations

LEFT: A c1900 image shows British colonial administrators issuing a proclamation in the Nigerian village of Akano, c1900, pledging to restore "peace and law and order"



the Spanish and Portuguese colonies in South America. The dehumanisation continued and, in many cases, worsened. The first slave code, passed in Barbados in 1661, defined the enslaved as "a heathenish, brutish and uncertain dangerous pride of people", confirming their status as legal property. The US Constitution – written in 1787, nearly 80 years before slavery was abolished in that nation – branded them as "three-fifths" of a person when it came to counting



YOUR ESSENTIAL GUIDE TO BLACK BRITISH HISTORY



A c1765 painting of the 3rd Duke of Richmond out shooting with his "servant" – a young black boy



**"BLACK CHILDREN
BECAME A SIGN OF
WEALTH, TO BE GIFTED
TO ELITE FAMILIES
IN BRITAIN"**

LEFT: *The Captive Slave* (1827) by John Philip Simpson was first exhibited in Britain at the height of the abolition debate

BELOW: Descendants of slaves, such as the men of the British West Indies Regiment, would go on to fight for the empire during World War I





Britain needed new workers to make up the labour shortfall after WWII. Here, three recent arrivals are seen assembling appliances inside a Yorkshire factory, 1962



◀ the population or determining taxation and electoral representation.

Although the vast majority of enslaved people never set foot on British soil, they are an integral part of black British history. And there were those who were brought back across the Atlantic. Their experiences were often less violent, but in many cases more complicated than those on the plantations. Young black children became a sign of wealth, to be bought and gifted to elite families in Britain. As slavery was never technically legal there, they lived as servants and attendants. They would not have been exempt from the physical and sexual abuse faced on plantations – they were not dissimilar from a ‘house slave’ in the Caribbean, enslaved in all but name.

ACROSS THE ATLANTIC

That said, there were some fortunate enough to enter families who saw them as humans, to be educated and cared for. Occasionally, black Britons were embraced by their white families, a notable example being Dido Elizabeth Belle, raised as a freewoman by her great-uncle William Murray, 1st Earl of Mansfield (see also page 31). She was a rare example, for she was also written into Lord Mansfield’s will. Most black Britons, if released from service after a death, ended up fending for themselves on the streets.

By 1772, Britain was transporting approximately 42,000 Africans to the

Americas each year. Meanwhile, around 15,000 black people lived in England. That year, the Somerset case – judged by Lord Mansfield – ruled it illegal to forcefully remove an enslaved person from the country. This case came to symbolise freedom for black Britons as it was taken to declare slavery illegal as a whole. Many in servitude were able to live free lives and become successful entrepreneurs, such as George Africanus and Cesar Picton.

Yet, the nature of ideas like that of racial superiority does not distinguish between one black community and another. Neither does it disappear with new legislation, even something as significant as the abolition of slavery across the empire. As such, descendants of enslaved people and members of the Afro-Caribbean communities had to battle against British authorities and citizens still entrenched in imperial notions of their own racial superiority. It is no surprise that the most influential black Britons of this period were abolitionists: a symbol of perseverance and determination against enduring oppression that would be passed down through the generations to Britain’s civil rights movement.

In 1834, the Slavery Abolition Act came into effect across the empire, with the apprenticeship system that followed ending in 1838. The process was far from smooth; it was a culmination of centuries of slave revolts and decades

TOP RIGHT: A 1950 photograph by Bert Hardy, part of a series of images depicting the diverse community of Butetown, Cardiff, shows a trio of young children at play

ABOVE RIGHT: Another Bert Hardy image shows Lena and Olive Thornhill reading a newspaper with fellow Butetown resident Edward Cousins

of intense protesting by abolitionists, both black and white. But while it was a moment celebrated by those no longer to be enslaved, the slave owners had reason for their own celebrations, since the government paid out £20m (around £17bn today) in compensation for the “loss of property”.

These massive payments served to cement the belief that it was right to regard enslaved people as property, if their loss needed to be accounted for financially. This was exacerbated by the fact that nothing was paid to freed people, either. It would be a long and continued struggle before the same British authorities would outlaw discrimination on the basis of race.

A DIVERSE SOCIETY

Slavery may have come to an end in the empire, but the colonisation of west Africa was in full swing. As colonies were established, there was an increase in the migration of people from them to Britain. Descendants of enslaved people in the Caribbean were also part of this slow but steady migration in the 20th century. Many men would go on to fight for the British in both world wars.

The enduring legacy of the British empire has been felt by many people around the world, and in myriad ways. Through the lens of black British history, it is possible to see that it shaped and reinforced ideas of racial superiority that enabled Britain to play a leading role in the transatlantic slave trade; to colonise the land of more than 400 million people; and to leave a legacy of racism that is pervasive in society today. It provides the context for the activism of many key black Britons in history.

However, the empire also provides a deeper understanding of the black British community and the richness and complexities of its culture, the results of which can still be seen. London, for instance, is brimming with streets full of Caribbean cuisine and west African delicacies, and every summer Notting Hill spills over with explosions of music, food and festival celebration to commemorate the work of various individuals.

These individuals persevered against colour bars in Bristol (see page 47) and race riots in Brixton so that today we might be able to look back at black British history and acknowledge the hardships, but also celebrate the diversity of society. 📍

TENI GOGO is a history teacher who has spent much of her career exploring black British history. She is currently a postgraduate student at the University of Oxford as an action research fellow for the Empire, Migration and Belonging Project

13 INFLUENTIAL BLACK BRITONS YOU MAY NOT HAVE HEARD OF

We delve into the lives of more than a dozen pioneering politicians, performers and public figures who deserve to be better known

OLAUDAH EQUIANO (c1745–97)

▼ The title may be wordy by modern standards, but *The Interesting Narrative of the Life of Olaudah Equiano, Or Gustavus Vassa, The African* was a literary sensation in Georgian Britain. With multiple editions printed in its author's own lifetime, the memoir tells an extraordinary story of childhood enslavement – and of emancipation and activism. It was a key text in helping to secure the passing of the Slave Trade Act 1807, which outlawed the slave trade in the British empire.

Equiano's life began in the Kingdom of Benin (in modern-day Nigeria), where he was captured prior to being transported to the Caribbean. Having purchased his own freedom in 1766 and travelled extensively, Equiano permanently settled in London. Here, he became active in the Sons of Africa, a group of freedmen who campaigned for the abolitionist cause. Equiano was a central figure in telling the world about the *Zong* massacre, the mass killing of more than 140 Africans aboard a British slave ship.



The only known portrait of Olaudah Equiano, which appeared on the title page of his landmark 1789 autobiography



MARY PRINCE (c1788–after 1833)

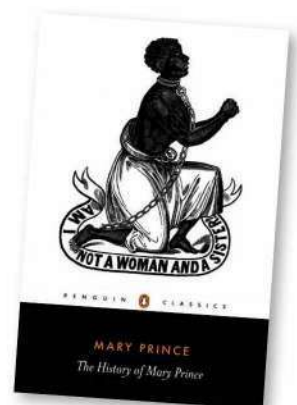
▲ Born in Bermuda, Mary Prince composed the first memoir of a black female slave to be published in the United Kingdom. Like Olaudah Equiano's earlier autobiography, *The History of Mary Prince* (1831) helped to galvanise support for the abolitionist cause, and was important in the run-up to the passing of the Slavery Abolition Act in 1833.

From a 21st-century perspective, it seems remarkable that Prince ever got the opportunity to share her experiences so widely. Over an eventful life, she was sold multiple times, and spent time working in the salt ponds of the Turks and Caicos Islands, where conditions were notoriously bad.

Salvation came when Prince's fourth owner, John Adams Wood, took her to London in 1828. Here, Prince left the Wood family after meeting abolitionist Thomas Pringle, who edited her memoir. Little is known of her later years, although she may have died in Antigua after returning to the Caribbean to be with her husband.

ABOVE: A plaque commemorating Mary Prince, erected close to the site of her former home in Bloomsbury, London. No images exist of the 19th-century author

RIGHT: Prince's groundbreaking 1831 memoir has been published numerous times – this edition dates from 2005



BILL RICHMOND (1763–1829)

▼ Despite not finding fame as a bare-knuckle pugilist until he reached his 40s, welterweight Bill ‘The Black Terror’ Richmond was one of his era’s most famous boxers. So tough was he that, aged 51, he took on 27-year-old Tom Shelton and overcame an eye injury to best the younger contender over 23 rounds.

It was a late-blooming career that owed much to the soldier Lord Hugh Percy, who saw the teenage Richmond, then enslaved, fight a New York tavern brawl during the American War of Independence. In 1777, Percy arranged for Richmond’s freedom, and Richmond emigrated to England, where he was educated and apprenticed to a cabinetmaker.

Richmond was charming and witty, which helped him move in high society.

He was an usher at George IV’s coronation and, in the 1820s, ran a pub, where he dispensed boxing advice to the likes of Lord Byron and essayist William Hazlitt. Boxer William Mondrich in the Netflix series *Bridgerton* is based on Richmond.

An illustration depicting Bill Richmond in 1810, at the height of his boxing career

**OTTOBAH CUGOANO** (c1757–after 1791)

◀ After being captured on the Gold Coast (modern-day Ghana), Ottobah Cugoano, baptised John Stuart, was transported to

Grenada as a teenager. Freedom arrived when his owner, Alexander Campbell, brought Cugoano to England.

Working as a servant for artists Richard and Maria Cosway, Cugoano came to the attention of poet William Blake, and even the Prince of Wales learned of his story. Active in the Sons of Africa, Cugoano became a writer, and played a key role in freeing a kidnapped man, Henry Demane, who was due to be shipped to the Caribbean.

ARTHUR WHARTON (1865–1930)

◀ In 1875, Arthur Wharton left the Gold Coast to attend school in London, where he also later trained as a missionary. But his

true calling was as an athlete. In 1886, he ran 100 yards in 10 seconds, later ratified as a world record.

Despite his sprinting prowess, it was as a goalkeeper that Wharton found fame, becoming part of the Preston North End team that reached the FA Cup semi-final in 1887. He is believed to have been the world’s first black professional footballer.

HAROLD MOODY (1882–1947)

◀ In 1910, Jamaica-born Harold Moody, who finished top of his class at King’s College London, qualified as a doctor. Because of

prejudice he was unable to find a job, so he set up his own practice in Peckham.

These experiences played into his decision to found The League of Coloured Peoples (LCP) in 1931, an organisation whose earliest members included future Kenyan president Jomo Kenyatta. The group campaigned against the ‘colour bar’ in an era when black Britons faced overt prejudice in the workplace, in their social lives, and when trying to find housing.

SAM BEAVER KING (1926–2016)

◀ In 1947, Sam Beaver King returned to his native Jamaica from Britain after serving as an RAF engineer. But he couldn’t settle into

civilian life, and so, when he saw an advert for tickets aboard the *Empire Windrush*, he returned to the UK in 1948.

King became a key figure in London’s Caribbean community and was elected mayor of Southwark in 1983. Later, he co-founded the Windrush Foundation and called for the date of the *Windrush*’s arrival to be marked by a public holiday.

OLIVE MORRIS (1952–79)

► In November 1969, the Nigerian diplomat Clement Gomwalk parked his Mercedes-Benz outside Desmond’s Hip City, the first black record shop in Brixton, south London. Police pulled Gomwalk from his car and assaulted him. A crowd had gathered to protest and several people were arrested, including teenager Olive Morris.

This was a watershed moment in her life as, Morris later recounted, she was threatened with rape, beaten, and subsequently convicted of assaulting a police officer.

Radicalised, Morris joined the youth section of the British Black Panthers, a prelude to founding the socialist-feminist Brixton Black Women’s Group. She was active in the squatting movement and, after getting a degree in economics and social sciences, worked at the Brixton Community Law Centre.

An inspirational figure who died tragically young of non-Hodgkin’s lymphoma, Morris was commemorated on the £1 note of local currency the Brixton Pound. In 1980, poet Linton Kwesi Johnson dedicated *Jamaica Lullaby* to Morris.

Despite her premature death, aged just 27, Olive Morris is remembered as one of the most influential black British female activists of the 1970s

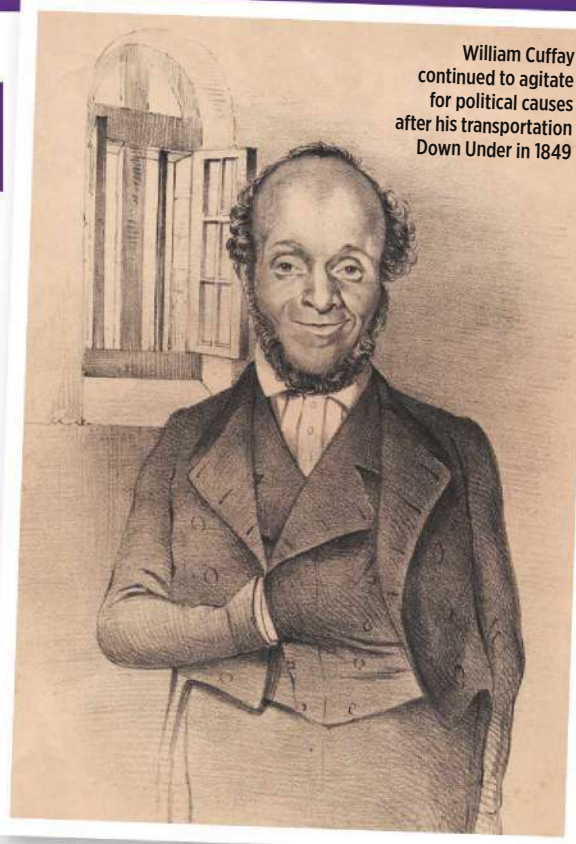


YOUR ESSENTIAL GUIDE TO BLACK BRITISH HISTORY

WILLIAM CUFFAY (1788-1870)

► To those in power in the 1840s, William Cuffay was a dangerous radical, a man who would be banished to Van Diemen's Land (now Tasmania) after being tried for "conspiring to levy war" against Queen Victoria. So notorious was Cuffay that William Makepeace Thackeray dubbed him a "pore old blackymore rogue" in the poem *The Three Christmas Waits* (1848).

So what made the authorities so nervous of a 4ft 11in-tall, Kent-born tailor? It was because Cuffay was a leading light in the Chartist movement, which campaigned for voting reform. In 1848, he helped to organise a massive rally on Kennington Common. Moreover, Cuffay was among Chartists who thought violence might be needed to achieve the movement's aims.



William Cuffay continued to agitate for political causes after his transportation Down Under in 1849

IRA ALDRIDGE (1807-67)



◀ Opportunities for black thespians in the 19th-century US were limited. So it was that, in 1824, having gained some acting experience

in New York, Ira Aldridge decided to emigrate. In Britain, he became a star, renowned for his appearances in Shakespeare plays and becoming the first African-American to manage a British theatre (the Coventry Theatre).

Around the time of his death, it was reported Aldridge had planned to tour the US. Although this never happened, he was an inspiration to many African-Americans, and his name was adopted by several amateur acting troupes when news of his passing was circulated.

BETTY CAMPBELL (1934-2017)



◀ Growing up in working-class Butetown, Cardiff, Betty Campbell was determined to become a teacher. Top of her

class, Campbell won a scholarship to the Lady Margaret High School for Girls, but latterly had to overcome huge hurdles to achieve her ambition – not least falling pregnant during her A-levels.

Ultimately, though, as the first black headteacher in Wales, Campbell became a nationally important figure, someone who pioneered teaching children about black history, slavery and apartheid. In 1998, Campbell met Nelson Mandela on his only visit to Wales.

IGNATIUS SANCHO (c1729-80)



◀ Born on a slave ship, the life of writer, composer and abolitionist Ignatius Sancho began in dire circumstances. Aged

two, Sancho was taken to England, where he was gifted to three sisters in Greenwich. Here, he encountered the Duke of Montagu (1690-1749), who encouraged him to become educated.

Working as a servant for the Montagu family, Sancho gained a foothold in society and became a friend to Thomas Gainsborough, who painted his portrait. He then became a shopkeeper in Mayfair, which gave him time to write the works that cemented his reputation. 📍

WORDS: JONATHAN WRIGHT

MARGARET BUSBY (1944-)

▼ It's difficult to overstate the importance of *Daughters of Africa*. Published in 1992, it ran to more than 1,000 pages, and collected pieces by more than 200 women from Africa and the African diaspora, including oral poetry and works from ancient times.

Few would have had the knowledge to assemble such a collection, but the book's editor Margaret Busby drew on experience accumulated over a trailblazing career. Born in Accra, Gold Coast (now Ghana), she was educated in England and, with her business partner Clive Allison (1944-2011), set up the publishing company Allison and Busby in 1967. She was the UK's first African woman book publisher and also its youngest.

In a career that has also encompassed writing for radio and the stage, she has, in the words of novelist Zadie Smith, "been a cheerleader, instigator, organiser, defender and celebrator of black arts... shouting about us from the rooftops, even back when few people cared to listen".

Margaret Busby pictured in 1971, four years after founding the publishing house Allison and Busby with her husband



MULTICULTURAL BRITAIN IS BORN

Sonia Grant charts black Britain in the 20th century, through the early settlers, war, the arrival of the *Windrush*, and beyond

Featured on the same page of the edition of *The Sphere* dated 3 July 1948 were two striking but juxtaposing images: the first showed the arrival of hundreds of West Indian migrants to Britain aboard HMT *Empire Windrush*; the other was of the P&O liner *Ranchi* as it set sail with English emigrants bound for a new life in Australia. In the aftermath of World War II, Britain haemorrhaged more than 2 million people as they escaped the bleakness of austerity and the hardships of rationing.

The unprecedented scale of the exodus caused Winston Churchill to plea: "I say to those that wish to leave our country... Do not desert the old land. We cannot spare you." Yet people still left in droves, and soon, labour shortages were being filled

by those arriving on ships such as the *Windrush* – whether they had come with the specific intention of finding new work opportunities, or simply wanted a chance to travel to the "mother country".

But although *Windrush* is regarded as signalling the advent of mass immigration – with its arrival at Tilbury Docks on 22 June 1948 – that does not tell the whole story. Around half a century earlier, there was a visible black presence already to be found in Britain, mainly around the port cities of London, Liverpool and Cardiff. The latter, for instance, was known to have at least 50 different nationalities overcrowded around the dock area of Butetown (also known as Tiger Bay).

ABC Merriman-Labor, a barrister from Sierra Leone, wrote a satire in 1909, *Britons through Negro Spectacles*



Although merchant seamen represented the largest contingent of black British subjects, there were also pockets of students, businesspeople and professionals joining these well-established communities. They were not welcomed with open arms but faced discrimination through unofficial 'colour bars', which led to political mobilisation in 1900 with Trinidadian lawyer Henry

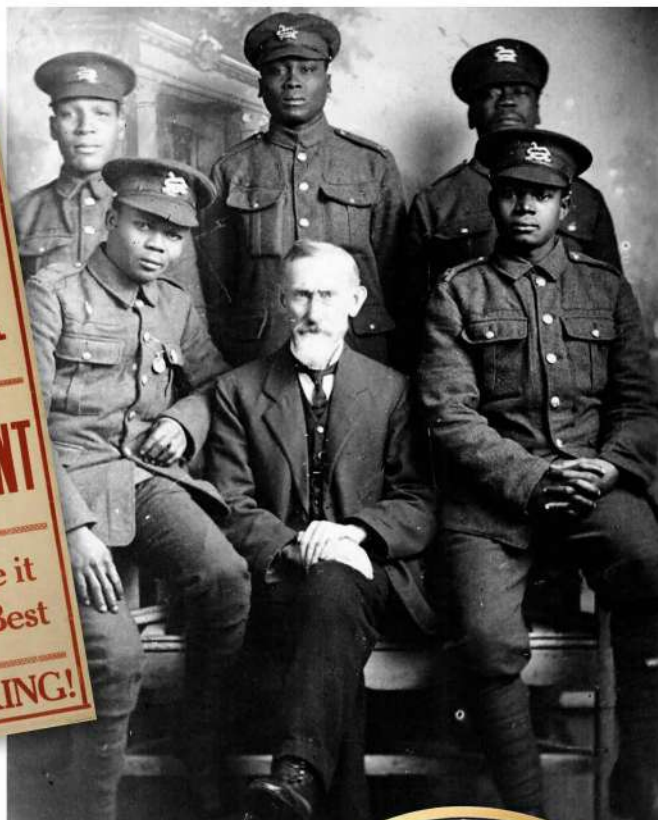
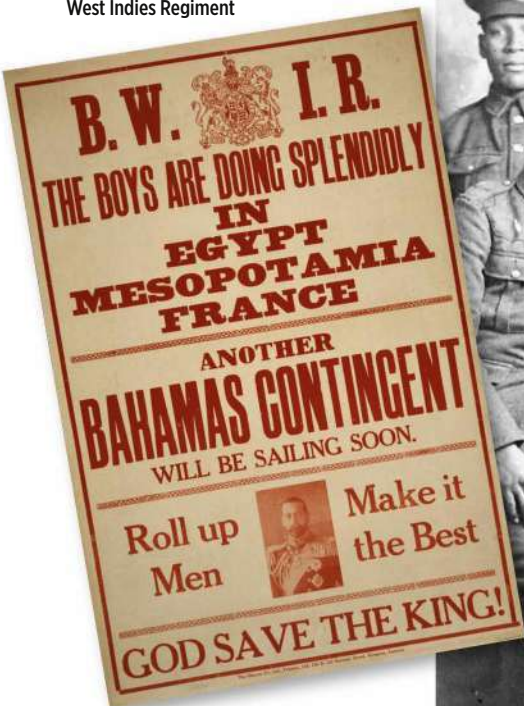
Sylvester organising the First Pan-African Conference in London. Invariably, there were different expressions of dissatisfaction, such as by fellow barrister Augustus Boyle Chamberlayne (ABC) Merriman-Labor. Arriving from Sierra Leone in 1904, he grew disenchanted by the discrimination he experienced and, in 1909, ▶



Butetown in Cardiff has been home to a diverse community since the early 1900s

YOUR ESSENTIAL GUIDE TO BLACK BRITISH HISTORY

A World War I recruitment poster encourages men from the Bahamas to enlist in the British West Indies Regiment



published *Britons through Negro Spectacles*, a satirical critique of life in Britain from the eyes of an outsider.

MOBILISED AND MOBBED

Yet with the outbreak of World War I, black British subjects and men from across the empire rallied to the cause. Nearly 16,000 volunteers enlisted with the British West Indies Regiment (BWIR), which served in supporting roles on the Western Front and saw combat in Mesopotamia (modern-day Iraq, Kuwait and parts of Iran, Syria and Turkey). By the end of the war, soldiers of the BWIR were awarded 81 medals for bravery.

Postwar Britain, however, turned out not to be the promised "land fit for heroes" for returning troops, and high unemployment and housing shortages were blamed on "coloured foreigners". Tensions erupted in a series of race riots from January to August 1919, breaking out in Glasgow, South Shields, Salford, London, Hull, Newport, Barry, Liverpool and Cardiff – where black communities were concentrated. Racial violence and mob rule was rife. Some 700 black residents in Liverpool had to be held in police stations for their safety, while in Whitechapel, London, Reverend Thomas Jackson of the Working Lads' Institute sheltered some 600 former soldiers, many of them demobbed from the BWIR.

Earnest Marke, a Sierra Leonean seaman, later wrote in his biography

ABOVE: Reverend Thomas Jackson offered shelter to former West Indian soldiers in London after World War I

RIGHT: A memorial plaque for Charles Wotten, a victim of the 1919 race riots

BELOW: Black boys play with a white schoolmate, 1975

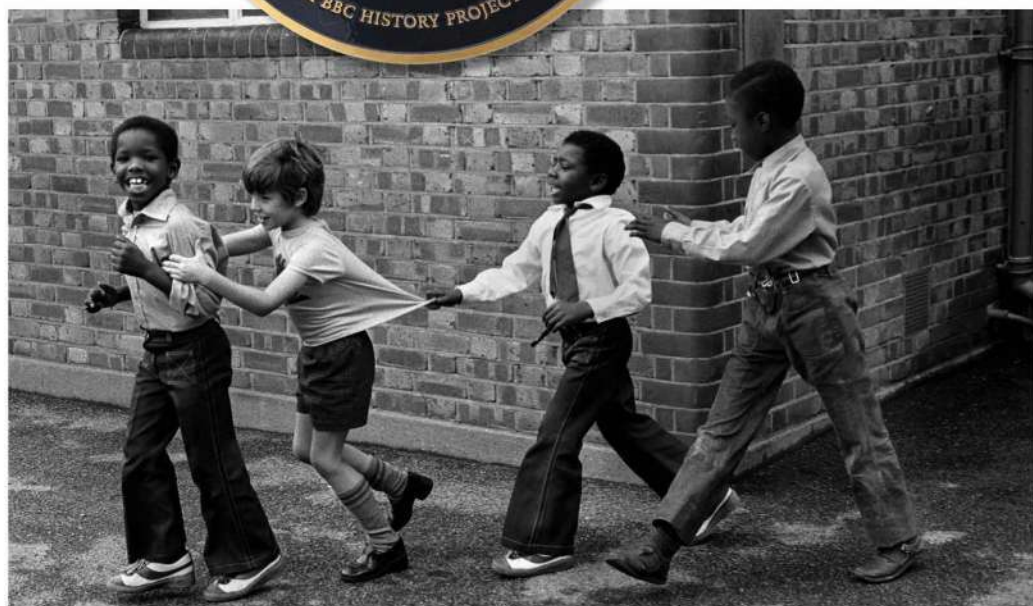


Old Man Trouble how he escaped injury "by the skin of his teeth", but a friend, Charles Wotten from Bermuda, was not as fortunate. Chased by a mob to the docks in Liverpool, he either fell or was pushed into the water and, after being pelted with stones, drowned.

Part of the government response to the riots was to escalate its repatriation scheme for subjects of colour; on offer was a small sum of money and passage on the first available ship, if they chose to leave voluntarily. Nevertheless, once order had been restored many chose to remain – having built their own lives in Britain – and, over the following decades, the black population increased. Organisations were established to meet their needs. In the 1930s, for instance, Barbadian activist Arnold Ward founded the Negro Welfare Association, which campaigned on both domestic and international issues.

GRASSROOTS ACTIVISM

The need to organise only intensified in the years after the arrival of the *Windrush* in 1948. The new arrivals faced many challenges and, despite being granted citizenship by the recent British Nationality Act and holding British passports, were not made to feel welcome by all. Many experienced widespread prejudices: when Mary McLachlan visited her local church and was asked not to return the following Sunday as her presence might upset parishioners, she took it upon herself to start what became the Church of God in Christ in her living room. Accommodation was also difficult to obtain and when faced with banks refusing to grant loans for mortgages or exploitative slum



landlords, most notoriously the Notting Hill-based Peter Rachman, informal community banking systems – known as padners, or susu – sprouted up to raise funds so people could buy homes.

Such examples of grassroots activism and participation were common among black communities. In 1959, however, Dr David Pitt took the leap into electoral politics, becoming a pioneering candidate of African descent when he ran for parliament. Standing for Labour in Hampstead in London, he later recalled how a man approached him during his unsuccessful bid saying that if he did not withdraw, “We will get you and your family”. The intimidation went beyond threats: violent disturbances broke out at a hustings when members of the White Defence League gate-crashed and shouted chants of “Keep Britain white”.

As for the children of the ‘Windrush generation’, they faced their own unique challenges growing up in Britain. In his 1971 work, *How the West Indian Child Is Made Educationally Sub-normal in the British School System: The Scandal of the Black Child in Schools in Britain*, Grenadian teacher Bernard Coard criticised the disproportionate number of black children being “dumped” in Educationally Subnormal Schools (ESN) – a term derived from the 1944 Education Act to characterise young people deemed to have limited intellectual ability. He

argued some of the reasons given were spurious, such as the teachers’ inability to understand West Indian accents.

Coard’s book was met by outrage by the establishment, but inspired black communities and galvanised in the Black Education Movement, a collective which fought for equality and mitigated against injustices by organising supplementary or Saturday schools across the country.

PLACE IN SOCIETY

From the 1980s onwards, black Britons forged their own identity and place in society. The first Black History Month took place in 1987; the achievement of Akyaaba Addai-Sebo, a special projects officer at the Greater London Council. Black entrepreneurs also came to the forefront, epitomised by the likes of Dounne Alexander. With no business training, she brought her homemade remedy ‘Gramma’s Herbal Pepper Sauces’ to market; got her products on the shelves of Fortnum & Mason and Harrods; and, in 1990, opened her first factory.

In countless ways, people who came to Britain from Africa or the Caribbean, or were born to immigrant parents, changed and defined British multicultural society, and still do so. Dub poet Linton Kwesi Johnson – described as “the pulse of black British activism” – has chronicled black British history over five decades with his work. His million-selling albums of



Dr David Pitt, from Grenada, became the first person with two black parents to run for parliament. Although he never became an MP, he was appointed a life peer in the House of Lords in 1975

spoken word mixed with dub and reggae music have charted everything from sus laws (a precursor to ‘stop and search’) and the 1981 uprisings (clashes between black youths and police) in Toxteth and Brixton.

Throughout it all, Jamaican-born Johnson remained an optimist, saying at the end of the 20th century: “It’s absolutely critical that we have a historical perspective. There’s an entire generation of young blacks who have no understanding of how we got to where we are now, so no idea of how to move forward into the 21st century.”

SONIA GRANT is a historian, writer, researcher and photographic exhibition curator, specialising in black history

BRISTOL’S BUS BOYCOTT

Inspired by Dr Martin Luther King Jr’s protest in Montgomery, Alabama, black Britons fought racism on public transport

In 1955, the Bristol Omnibus Company unofficially agreed to uphold a resolution by the local branch of the Transport and General Workers Union that no “coloured” workers should work on their buses. Even amid staff shortages, it refused to employ people of colour as drivers or conductors. By the 1960s, the West Indian Development Council (WIDC) had formed to fight this discrimination.

Led by Jamaicans Owen Henry, Roy Hackett, Audley Evans and Prince Brown – and with 26-year-old Paul Stephenson as its spokesperson – the WIDC organised a bus boycott, announced in April 1963. It gathered widespread backing: marches were held, bus depots picketed, and figures such as local MP Tony Benn and cricketer Sir Lealie Constantine (by then the high commissioner for Trinidad and Tobago) voiced their support.

After four months, the Bristol Omnibus Company agreed to employ its first non-white conductor: Raghubir Singh. In 1965, the first Race Relations Act was passed, banning racial discrimination in public places, with a further Act in 1968 banning racial discrimination in housing and employment.



ABOVE: On a wall in Bristol is this mural honouring Roy Hackett, a leading figure in the 1963 bus boycott

RIGHT: British-born youth worker Paul Stephenson, son of a west African, was the WIDC’s charismatic spokesperson



HANNAH CUSWORTH ON BLACK BRITISH HISTORY TODAY



HANNAH CUSWORTH is a historian who specialises in black British histories. Formerly a schoolteacher, she is currently completing a PhD with English Heritage looking at mahogany, race and the 18th-century Atlantic world

“Knowing history is important, but so is taking action in the present”

Black British history spans thousands of years, several continents and innumerable stories. As the historian David Olusoga states in his landmark book, *Black and British*, “The black history of Britain is by its nature a global history. Yet too often it is seen as being only the history of migration, settlement and community formation in Britain itself.”

However, this history of migration and settlement, sometimes described as the black presence in Britain, is a vital part of black British history. To date, proving that black people lived, struggled and contributed to Britain has been the primary focus of historians’ work.

Thankfully, it is now much rarer than it once was to hear the refrain that there weren’t any black people in Britain before the arrival of the *Windrush* in 1948. It is due to the tireless work of scholars such as Onyeka Nubia, Gretchen Gerzina, Hakim Adi, Marika Sherwood, Miranda Kaufmann and David Olusoga that this myth is dying. Their archival digging, and powerful writing, means we now hear the histories of black Tudor trumpeters, Georgian aristocrats and World War I soldiers. The evidence is irrefutable, even if it is still challenged by a minority who refused to recognise it.

As well as a wider range of stories (some reaching back to the Roman era), as Olusoga argues, historians are increasingly recognising that black British history exists outside of Scotland, Northern Ireland, England and Wales. As Britain was an empire, many black British subjects lived beyond these shores, and so black British history is also the history of parts of the Caribbean and Africa. Increasingly, scholars are also exploring the nuances between the four nations, rather than the focus being primarily on England.

The more I study the topic, the more I realise that British history *is* black history. It is impossible to tell a full account of our nation’s past without acknowledging the role played by black people. Slavery, the wealth generated from it and its legacies continue to shape British life. Things that are central to our national psyche, from the Industrial Revolution to the NHS and the Commonwealth, are intricately linked to a global black British history. The way black communities have organised against injustice makes us re-examine what Britain is and was.

The theme of Black History Month 2022 is ‘Time for Change: Action Not Words’. Knowing our history is incredibly important, but so is taking action in the present and building for a better future. If you enjoyed reading this Essential Guide, share it with someone. Many of us didn’t learn about black British history in school, but I hope this collection of articles has given you a sense of how important knowing this history is to understanding Britain’s past and present. 📌



Institutions such as the NHS are intricately linked to a global black British history, says Hannah Cusworth

GET HOOKED

If we've whetted your appetite for black British history, why not explore the topic further with our pick of books, podcasts and TV and radio programmes?

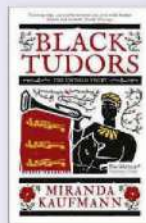
BOOKS



Black and British: A Forgotten History

By Prof David Olusoga
(Pan Macmillan, 2016)

Black British history cannot be separated, or marginalised, from British history, says Prof David Olusoga in this compelling and comprehensive account, encompassing everything from Roman times to the Windrush scandal.



Black Tudors: The Untold Story

By Dr Miranda Kaufmann
(Oneworld Publications, 2017)

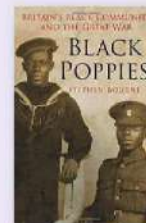
Dr Miranda Kaufmann delves deep into the archives to piece together the stories of 10 black people who lived and worked in Tudor England: from a royal trumpeter to a sailor who went on a circumnavigation of the world.



African and Caribbean People in Britain: A History

By Prof Hakim Adi
(Allen Lane, 2022)

This major and wide-ranging new history relates the experiences of African and Caribbean people in Britain – not just since the mid-20th century, but over the last couple of millennia. The result is a goliath achievement.



Black Poppies: Britain's Black Community and the Great War

By Stephen Bourne
(The History Press, 2014)

In WWI, black Britons and men from across the empire signed up to serve the 'mother country'. Their often-overlooked tales of heroism, in the face of prejudice, are brought to life here through first-hand accounts and photographs.

ON THE BBC



► Britain's Black Past

bbc.co.uk/programmes/b07wpt5v

Prof Gretchen Gerzina explores the lives of famous black figures in 18th and 19th-century Britain, from Dido Elizabeth Belle to Ignatius Sancho (pictured).



► The Amazing Life of Olaudah Equiano

bbc.co.uk/programmes/m0017kj4

This documentary tells the remarkable story of Olaudah Equiano: the former slave whose memoirs helped promote the abolitionist cause.



► Archive on 4: The British Black Panthers

bbc.co.uk/programmes/m0007b0y

Prof Kehinde Andrews (pictured) meets members of the British Black Panthers, and – with the help of numerous contributors – assesses their legacy.

ONLINE AND AUDIO



► For podcasts, features, quizzes, interviews and more on black British history, visit our website: historyextra.com/topic/black-history

► Wartime Britain's mixed-race babies

Professor Lucy Bland discusses the childhood experiences of babies of African-American GIs stationed in Britain during World War II. Listen at bit.ly/3quthFN

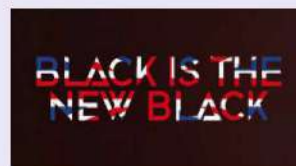
► Black radicalism with Kehinde Andrews

Prof Kehinde Andrews offers his opinions on issues including Black History Month, reparations for slavery and history education. Listen at bit.ly/3d8uijJ

► The great British civil rights scandal: the Bristol bus boycott

Three leading figures in 1963's Bristol bus boycott talk about how their crusade changed the face of civil rights in Britain. Read at bit.ly/3TV2GPL

WATCH



Black is the New Black (streaming on BBC iPlayer)

Sir Trevor McDonald and Naomi Campbell are just two of the personalities relating their experiences of being black and British, across four illuminating episodes.



Salt, by Selina Thompson (streaming on BBC iPlayer)

Performance artist Selina Thompson retraces the route of the transatlantic slave trade in a deeply moving and personal piece about race, colonialism, collective grief, identity and family.



New historical fiction by Lizzi Wolf | Great book club reads!

Citizen Louis-Charles: A Novel

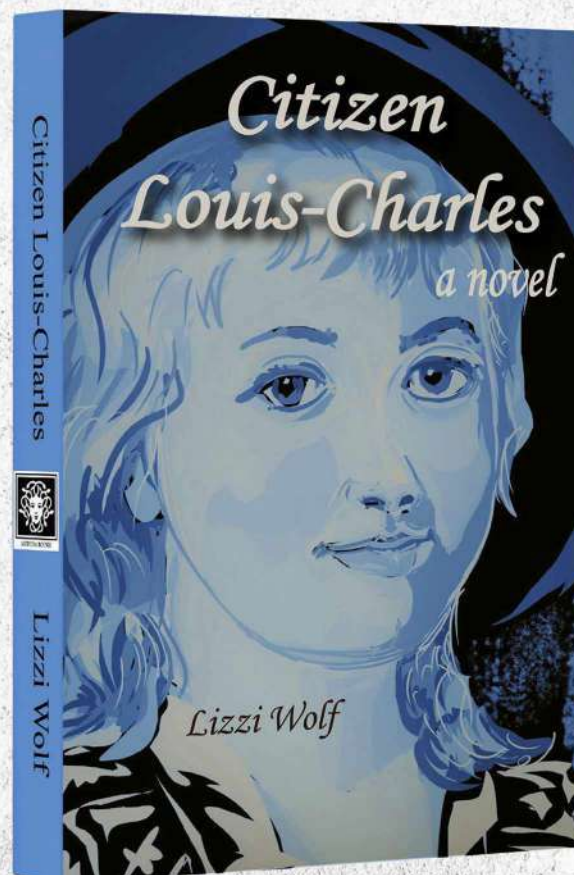
France's prince in the tower!

Paris, France, 1793.

As he endures the brutal consequences of his father's misguided reign, 8-year-old King Louis XVII – the youngest child of Marie Antoinette and Louis XVI – wonders why the French people hate his parents, and how he can rise above their moral failings to become a benevolent monarch.

“The boy is so charming, and his situation so terrible, the reader cannot give up hoping for small mercies.”

*Professor Michael Brent,
Washington University*



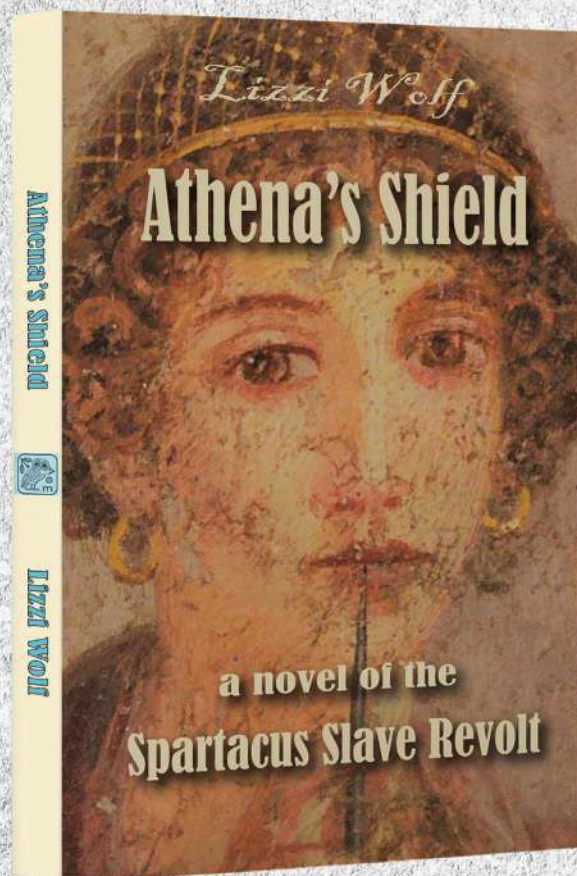
Athena's Shield: A Novel of the Spartacus Slave Revolt

The Roman Republic, 73 B.C.E.

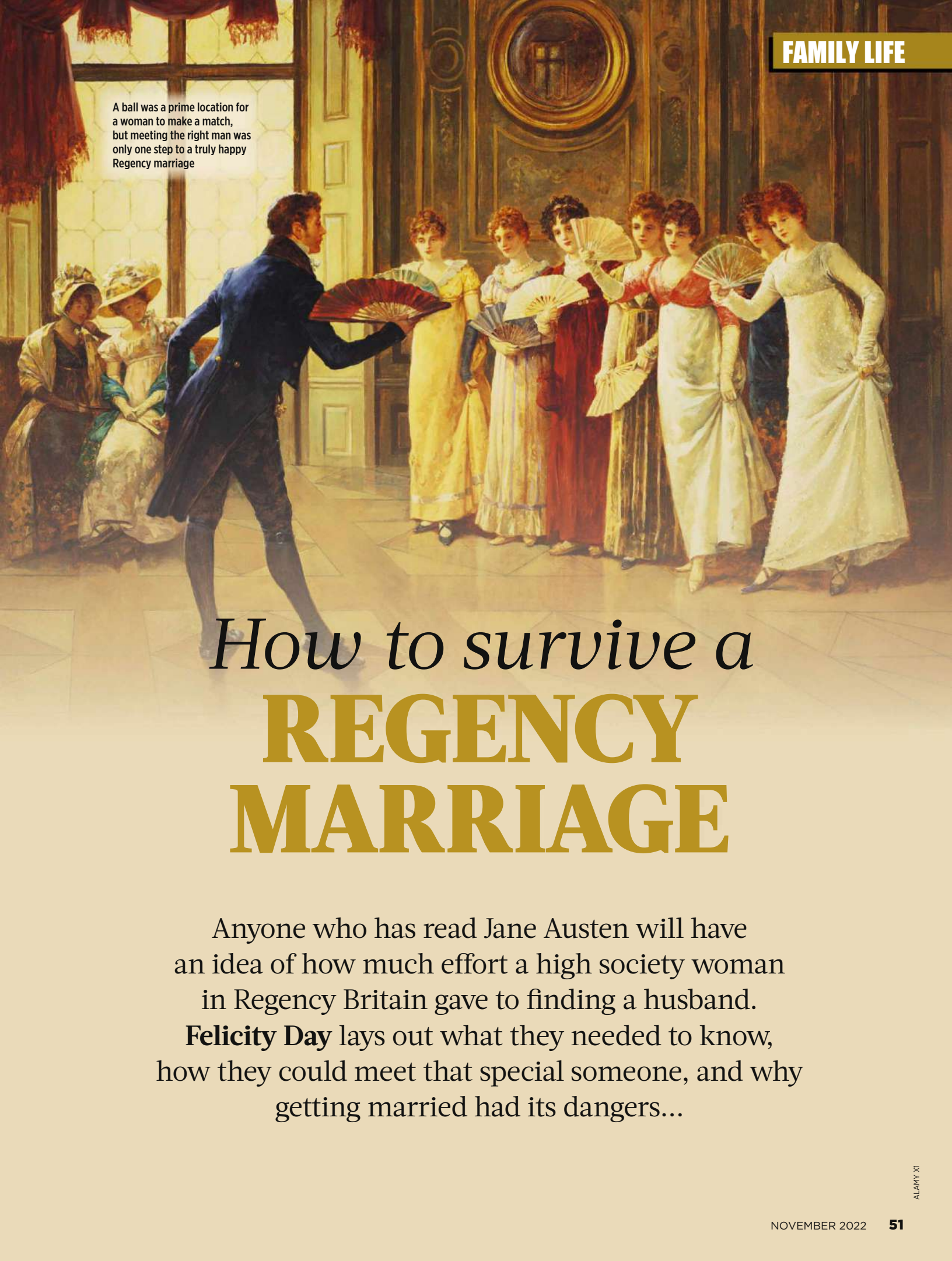
The Spartacus Slave Revolt, seen through the eyes of a teenaged girl – daughter of the famed gladiator and rebel leader Spartacus – as she and her friends carry out missions of reconnaissance, espionage, and sabotage.

“Athena's Shield draws the reader instantly into the everyday life of an alien and fascinating culture, one with problems that echo our own.”

*Richard P. Martin,
Professor of Classics, Stanford University*



Available on Amazon



A ball was a prime location for a woman to make a match, but meeting the right man was only one step to a truly happy Regency marriage

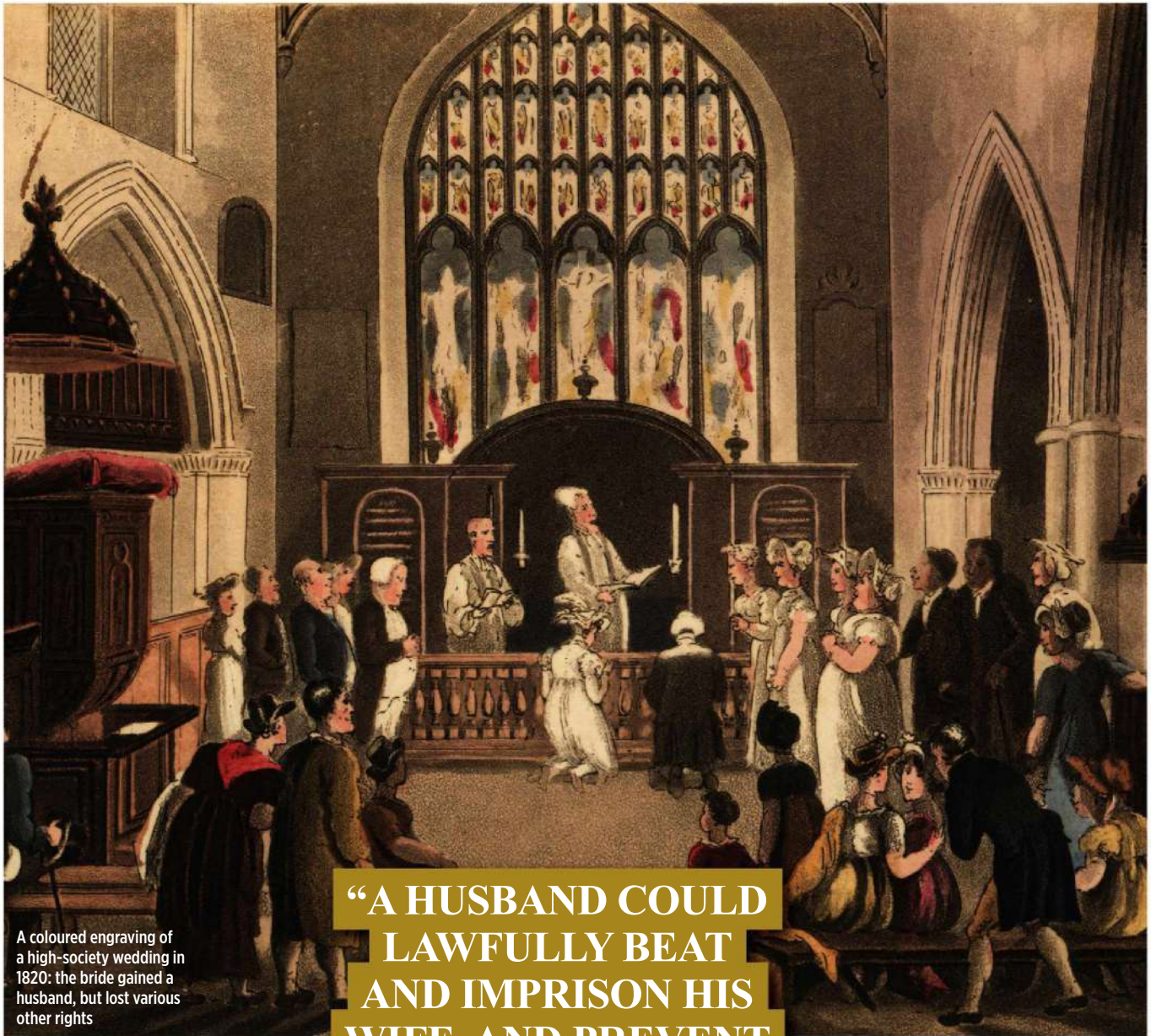
How to survive a **REGENCY MARRIAGE**

Anyone who has read Jane Austen will have an idea of how much effort a high society woman in Regency Britain gave to finding a husband.

Felicity Day lays out what they needed to know, how they could meet that special someone, and why getting married had its dangers...

WEIGH UP THE PROS AND CONS BEFORE TYING THE KNOT

Marriage was socially expected, but it certainly had its drawbacks



A coloured engraving of a high-society wedding in 1820: the bride gained a husband, but lost various other rights

**“A HUSBAND COULD
LAWFULLY BEAT
AND IMPRISON HIS
WIFE, AND PREVENT
HER SEEING THEIR
CHILDREN”**

Marriage was “the great object of female hope”, according to one (male) writer of the Regency period. He mused that it was “the natural wish and expectation of every amiable girl, to settle happily in marriage”. Becoming a wife certainly did have advantages, offering the chance for a woman to break free from constant chaperonage and to become (respectably) a mother. There was a profound stigma associated with single life, too, with spinsters the subject of much derision.

Yet matrimony had definite downsides.

A wife in the Regency period – the late

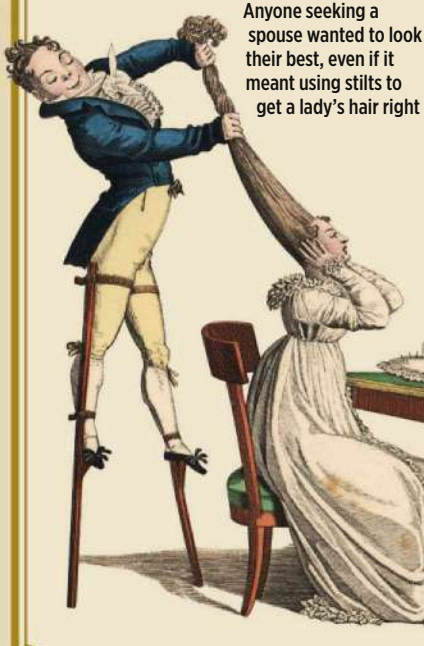
Georgian era, commonly considered to stretch from around 1790 to 1830 – lost various legal rights and potentially some of her property the moment she said ‘I do’. Her husband could lawfully beat and imprison her, and prevent her seeing their children.

Love and companionship aside, marriage did not look particularly enticing. And contrary to what we’re often told, if you were a woman from a wealthy, aristocratic

family, staying single *was* usually a viable option. In fact, Emily Nugent, Marchioness of Westmeath, who found herself shackled to a serially unfaithful and abusive husband, became convinced that she would have been better off had she never married. She could have lived comfortably on the combined income of her £15,000 marriage portion and inheritance from an unmarried aunt, together giving her as much as £1,300 a year – more than triple what many clergymen earned. Emily could have joined those single ladies who made homes for themselves in Mayfair and continued to take part in the social round.

PUT IN THE HARD WORK IF YOU DO WANT TO MAKE A MATCH

Finding a suitor wasn't easy, and women had to be seen in the right places



For the many women who did want to marry, or at least wanted to do what was expected, their best chance of making a match was to throw themselves into the Regency season. This whirl of balls and parties took place between roughly late January and early July, when aristocratic families flooded into town for the parliamentary session. "Spring campaigning" was what earl's daughter Lady Sarah Spencer called the frenetic social mingling, and like any campaign, it required both strategy and stamina. Any marriage-minded woman needed to be seen at all the right places, and perhaps at two or three of them in a single evening. These would not just be the most talked-about balls and concerts, but the assembly rooms and the opera – the latter being the place where members of 'the ton' (British high society) gathered twice a week, less

interested in the singing than the gossiping, flirting and people-watching.

Perfecting your dance steps, and being physically fit enough to dance in a stuffy ballroom for hours on end, was essential. Balls were not only the best place to be introduced to eligible partners; standing up for a dance was one of the few opportunities for a couple to engage in a tête-à-tête. At a comfortable distance from her chaperone, a woman could flirt with a suitor, encourage his attentions and assess his opinions.

Competition could be fierce, especially as a flurry of new debutantes made their 'come out' every year, and tactics could be dirty. These ranged from the sending of anonymous letters imparting uncomplimentary information, clearly designed to frustrate a potential match, to parents over-inflating the amount of their daughter's fortune. The latter, at least, was inevitable, given that money – like good looks – went a long way to putting men and women ahead of their rivals.

PICK SOMEONE YOUR PARENTS WILL APPROVE

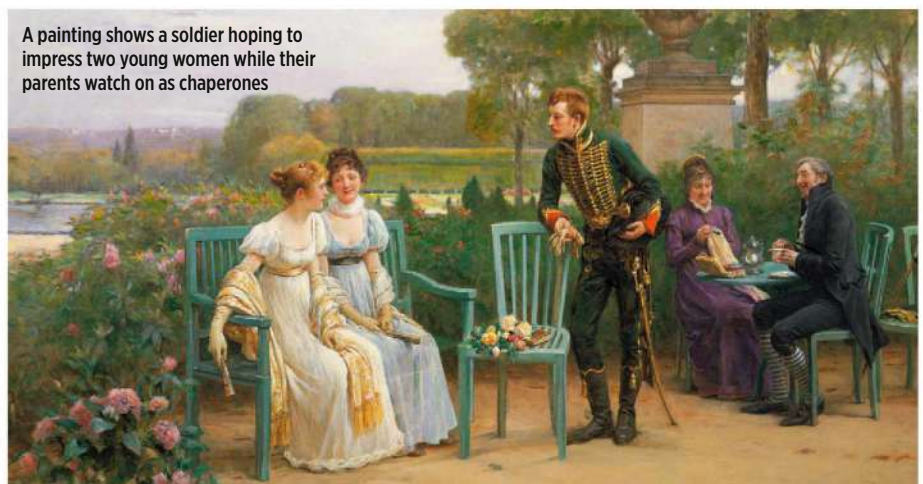
Once the perfect partner was found, it was time to get consent and talk marriage contracts

Once women had successfully navigated the choppy waters of the marriage market, all that remained was to get parental approval. Consent from a father or guardian was only required by law for those wanting to tie the knot under the age of 21, but because parents were usually in charge of dispensing their share of the family fortune, well-born lovers of all ages usually considered it a necessary evil.

Objections came for many reasons. Lady Williams-Wynn was loath to approve her 24-year-old daughter's marriage with a neighbouring landowner old enough to be her father. As for Lord and Lady Petre, the difference in status (and no doubt fortune) seems to have been the reason why they resolutely failed to consider their son's tutor a fitting partner for their daughter, Julia. The Duke and Duchess of Rutland, meanwhile, wanted to be assured of their daughter Elizabeth's favoured suitor having an income of at least £3,500 a year.

Partly what motivated the Rutlands was a desire for Elizabeth to have a reasonable

A painting shows a soldier hoping to impress two young women while their parents watch on as chaperones



sum of pin money. Contractual provisions for this independent, annual allowance, along with a widow's annuity – both typically set out in a marriage settlement – were not to be spurned lightly by a high society bride. They gave her a measure of financial security not available to those lower down the social ladder.

So, too, did the prenuptial trusts conventionally created by the aristocracy as part of the settlement process. These ensured that instead of a woman's property transferring directly to a husband the minute the knot was tied, it was ring-fenced for her benefit.

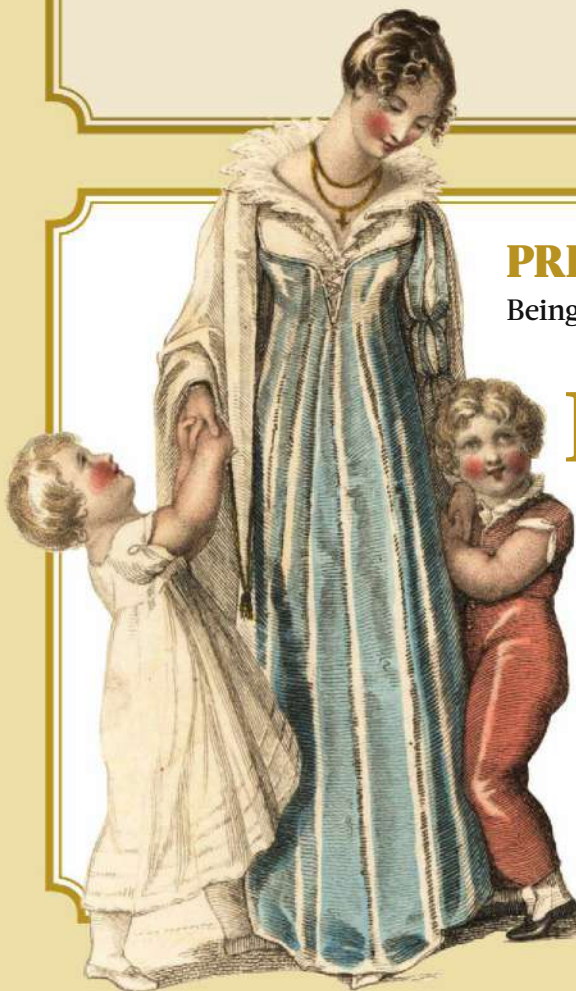
IF ALL ELSE FAILS, ELOPE

A small village became famous with couples and feared among parents: Gretna Green

If a woman couldn't win consent for her match, or simply got fed up of waiting for her family's lawyers to wrangle over the terms of the settlement, she and her lover might have made a bolt for the Scottish border. Since Scotland refused to adopt the provisions of the Clandestine Marriages Act of 1753 – which required under-21s to have parental consent – it was a haven for minors desperate to marry but lacking permission. The most obvious destination was Gretna Green: as the first village to be reached via the main coach road from London, it became home to a veritable marriage industry.

Elopement was not without risk for a woman, though. Her reputation would be utterly ruined if she did not return home a wedded wife. Nor was it an easy option financially. Outpacing any pursuers required a post chaise and four horses, and then there was the fee for the minister. When, in 1811, Viscount Deerhurst took to Gretna Green his second wife – Lady Mary Beauclerk, reputedly heiress to a fortune of £100,000, who was helped out of her house by her faithful maid – it was said that the 'parson' who married them (in reality, a former peddler named David Laing) pocketed 100 guineas. For such a sum, he would probably have given the wedding a quasi-religious tone. In fact, it might not have felt so different to the most modish aristocratic ceremonies, often held in the drawing room of the bride's home and witnessed by only a handful of guests.

A 1798 illustration of a young woman sneaking out to elope, entitled *Smuggling Out, or Starting for Gretna Green*



PREPARE TO BE PREGNANT... A LOT

Being a mother was a Regency wife's duty, but one done at great risk

Most women expected to fall pregnant fairly quickly after their marriage. Some even felt they were failing in their duty to a husband – to provide him with a son and heir – if they were not soon with child. Pregnancy itself was not usually a great trial – it was perfectly permissible to carry on with normal life right up until the baby arrived – nor was the care of children, as long as you married into the aristocracy and could afford nurses to do a lot of the work. But what one mother described as the "dreadful operation" of childbirth could be

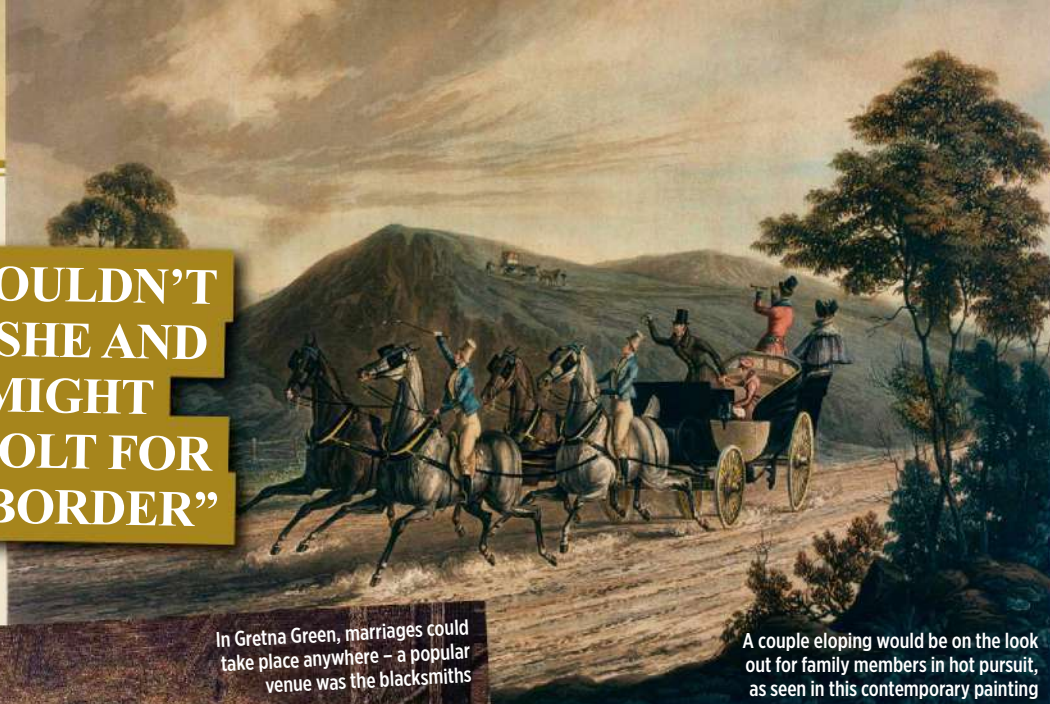
an ordeal, one that women went through at least six or seven times on average.

Childbirth was a frightening prospect. Most Regency women knew of someone who had died in labour or soon afterwards. When preparing for her much-wanted wedding in August 1810, one 17-year-old bride must have been dismayed by the news that two of her acquaintances had died in that month alone during childbirth, both of them only 22 years old.

Even if a woman did come through labour safely, frequent childbearing would have taken a fatal toll on their health. After making her own love match at 18, Maria, Viscountess Duncannon spent much of her adult life pregnant, only to die aged 46, five years after giving birth for the 15th time.

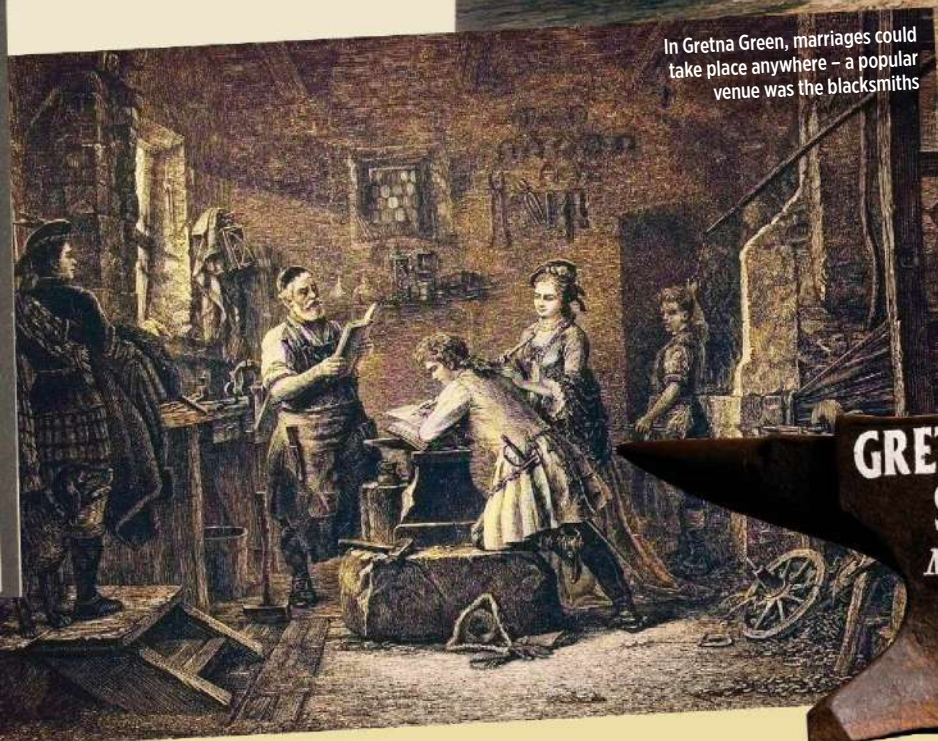
An 1810 engraving of a Regency-era mother and her children. A brood of two was actually below average for the period

**“IF A WOMAN COULDN’T
WIN CONSENT, SHE AND
HER LOVER MIGHT
HAVE MADE A BOLT FOR
THE SCOTTISH BORDER”**



In Gretna Green, marriages could take place anywhere – a popular venue was the blacksmiths

A couple eloping would be on the lookout for family members in hot pursuit, as seen in this contemporary painting



BELOW RIGHT: An 1849 marriage certificate issued in the “Parish of Gretna”. For its role in helping eloping couples wed, the Scottish village remains a popular wedding destination to this day

BELOW LEFT: Legend says that at an ‘anvil wedding’, the end of the ceremony was marked by the hammering of the anvil, joining the couple like a blacksmith joins metal

**GRETN GREEN
SMITHY**
*Marriage
Anvil*



REMEMBER, MARRIAGE ISN'T ALWAYS FOR LIFE

While trickier for a woman, divorces and separations were possible

By no means was it guaranteed for a Regency couple to reach their 25th wedding anniversary, and not just because of the risks of childbirth or the rise of incurable diseases, such as consumption. It was possible – among the upper classes, at least – to end a union by choice.

Unable to suppress their illicit passion for one another any longer, Henry, Lord Paget, a dashing cavalry officer, and mother of four Lady Charlotte Wellesely broke up their individual marriages in sensational style when they eloped with each other from London's Green Park in 1809. Two divorces followed, after which the couple wed and had 10 children.

For a woman, obtaining a divorce from an unfaithful spouse was always more of a challenge than the other way around – especially a parliamentary divorce, the only kind which allowed remarriage. Unlike her husband, a wife could not sue on the basis of adultery alone, but had to prove an aggravating offence, such as bigamy or incest.

But there was a popular and more private alternative: a formal separation, the terms of which could be negotiated out of court. This kept the couple's marital complaints hidden from the gossip-loving ladies of the ton. Runaway lovers Lady Mary Beauclerk and Lord Deerhurst were among those who legally separated when they parted a few years after their aforementioned

elopement. During their short marriage, it seems neither of them remained faithful. Reportedly, Mary had affairs with not one but two of Deerhurst's younger brothers.

For all that, however, it would be wrong to think that there were no loving, long-lasting unions in this period. Delve into history and you're sure to find plenty of real-life Regency romances. ●

FELICITY DAY specialises in the history of Georgian Britain and is the author of *The Game of Hearts: The Lives and Loves of Regency Women* (Blink Publishing, 2022)

WHAT GREAT PAINTINGS SAY

This idyllic French scene, depicting the artist's summer retreat, demonstrates techniques that would go on to inspire Cubism

The Sea at L'Estaque Behind the Trees

by Paul Cezanne, 1878–79

Perched between the mountains and the sea, with stunning views of the Bay of Marseille, the small fishing village of L'Estaque in southern France has a claim to fame that few other locations can rival: it was once a sanctuary for one of the most influential artists in the history of modern painting.

"Cezanne's relationship with L'Estaque started in 1864, when his mother began renting a house in the village that she could use as a summer retreat, as well as a bolthole from which she could escape her overbearing husband," says Natalia Sidlina, curator of international art at Tate Modern. "Cezanne would often accompany his mother, staying there for weeks at a time, painting the views from the hills above the village. It was there that he hid to avoid conscription in the Franco-Prussian War of 1870–71, and where he would spend time with his mistress (later his wife) and their child, without his father's knowledge."

Cezanne painted dozens of landscapes of L'Estaque, writing to fellow artist Camille Pissarro: "It's [L'Estaque] like a playing card. Red roofs against the blue sea... olive trees and pines, which always keep their leaves. The sun here is so frightful that it seems to me the objects are silhouetted not in white or black, but in blue, red, brown, violet..."

BECOMING CEZANNE

"*The Sea at L'Estaque Behind the Trees* is a wonderful work and one where we can see Cezanne refining the techniques that made him the artist we know today," continues Sidlina. "L'Estaque has been pinpointed as the place where Cezanne became Cezanne. It's where his use of colour came into full force, and where we see him using his famous, constructive parallel brushstrokes."

"Impressionist art is about capturing a particular moment at a particular time, in a particular light, and so on. Cezanne went a step further and adopted a new approach to painting that was based on

Impressionism, but at the same time removed from it. Instead of trying to capture a specific moment, Cezanne concentrated on his own sensory reaction to what he was painting, and the ways in which objects could be perceived. His work at L'Estaque – particularly his use of simplified, geometric shapes – has been described as a forerunner to Cubism."

Indeed, not only did Pablo Picasso loosely base his early Cubist work *Les Femmes d'Alger* (1907) on one of Cezanne's compositions, but the Spanish artist even went on to acquire *The Sea at L'Estaque Behind the Trees* for his personal collection. Today the painting is owned by the Musée Picasso in Paris, which has loaned the work to Tate Modern.

DEPTH AND DIMENSION

Interestingly, people do not feature in Cezanne's landscapes – not even a boat can be seen in the sea beyond the village. The one nod to the wave of industrialisation that swept through 19th-century Europe is the chimney towering over the houses.

"Horizontals were very important to Cezanne," says Sidlina. "There are only a handful of paintings where he depicts the ground on which he set up his easel – this being one of them. And he was careful to establish flat planes in his work: here we see the line of the road at his feet, the roofs of the buildings below descending down the hill, and the acute line of the horizon, where the sea meets the sky. He uses these layers to create depth to his work, building dimension and really drawing the viewer in." ◉

WORDS: CHARLOTTE HODGMAN

GET HOOKED

The Sea at L'Estaque Behind the Trees will be among more than 80 works on show in The EY Exhibition: Cezanne at Tate Modern, London, from 5 October 2022–12 March 2023. For details, visit [tate.org.uk](https://www.tate.org.uk)





1. FACTORY CHIMNEY

The factory chimney in *L'Estaque* stands out among the small houses dotted on the hillside. Despite including the structure in many of his paintings, Cézanne did not like the impact of industrialisation on his beloved village and the fast pace of the changes that were taking place.

The artist was particularly upset at the installation of electric lighting on the waterfront, writing "[The authorities] will not

rest until they have transformed everything into horrible quays with gas lights and – what is even worse – electric lighting. What times we live in!"

2. HIDDEN RAILWAY

Despite enjoying the convenience of rail travel to make the journey to *L'Estaque* from his home in Aix-en-Provence (about 18 miles away), Cézanne set up his easel so that the rail track, located below the path, could not be seen.





SOCIETY OF
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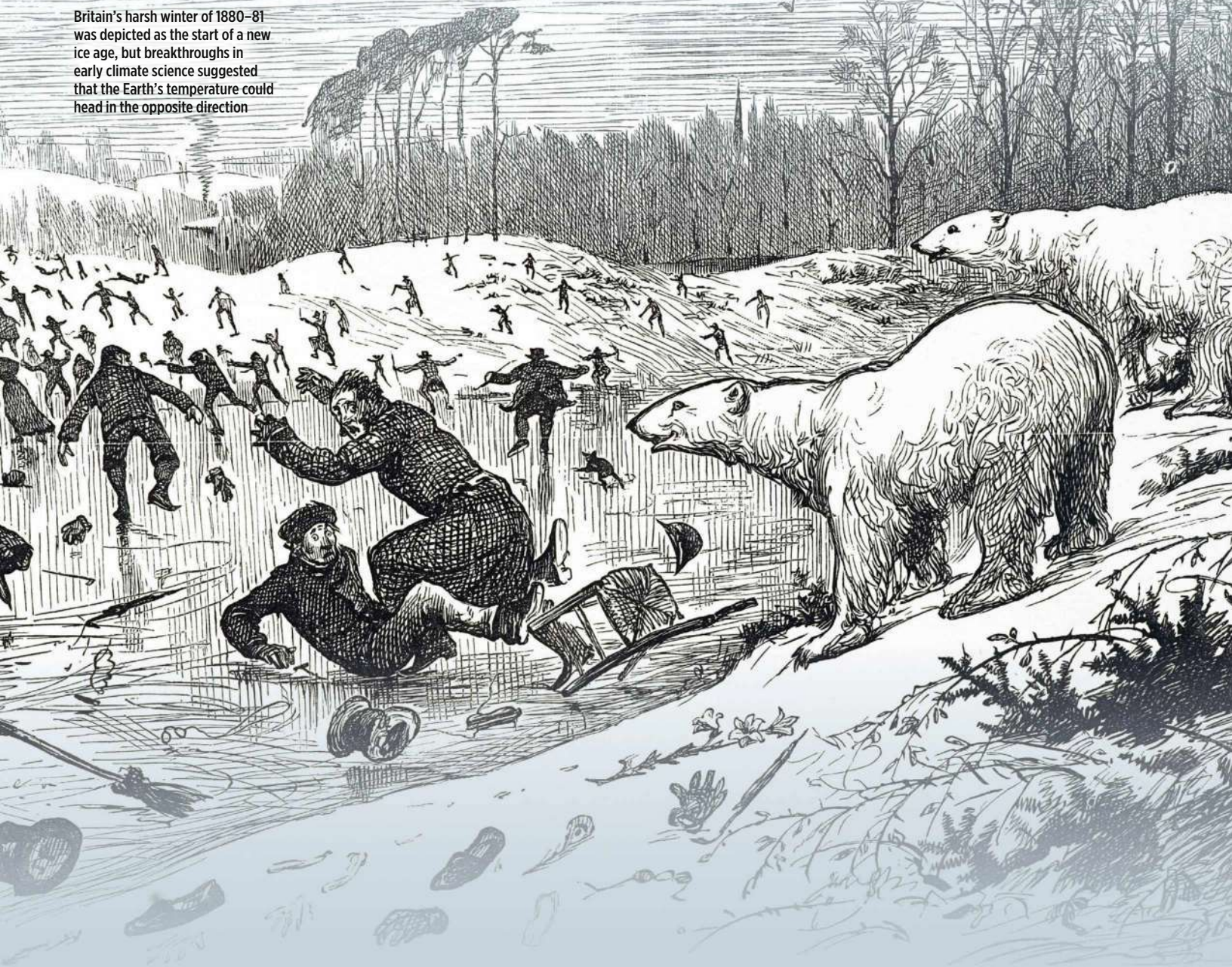
AUTUMN EVENTS HIGHLIGHTS



- 14 OCT** **CONFERENCE**
Early Careers Researchers Conference: Understand the Society's Collection For Your Research
Learn about the research potential of our archives, library and museum collections
- 28 OCT** **CONFERENCE**
Writing Back and Writing Forward – Caribbean Literature in English
Hear about how Caribbean literature engages with ideas of European literary canonicity
- 31 OCT** **SPECIAL EVENT**
A Warning to the Curious: Two Ghost Stories by M.R. James FSA
An evening of ghosts and ghouls, with performances from the works of author, medievalist and Fellow, M.R. James
- 25 NOV** **CONFERENCE**
The Future of Archaeology in England
Hear from expert panellists about how we might better use the results of developer-funded archaeological work for public benefit

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Britain's harsh winter of 1880–81 was depicted as the start of a new ice age, but breakthroughs in early climate science suggested that the Earth's temperature could head in the opposite direction



OUT OF THE COLD

The long history of climate change science

The climate crisis is among the greatest challenges facing humankind today, but, as **Dr Alice Bell** reveals, the warning signs in the science have been there since the 19th century...

It was an American women's right activist and scientist named Eunice Newton Foote who first put two and two together and realised that an atmosphere filled with carbon dioxide could get really hot indeed. This was 1856.

She had been experimenting at home with cylinders filled with different types of air – one moist, one dry, one low pressure, and one filled with carbon dioxide – to see how they reacted to being left in the sunshine. At first, she wasn't especially surprised by her results, since they confirmed her own experiences of damp, dry or low-pressure environments. But she was struck by how hot the cylinder of carbon dioxide became, and how long it held on to that heat. Remembering theories about the Earth's temperature sketched out by French mathematician and physicist Joseph Fourier a few decades before – that the Earth is surrounded by an insulating blanket of gases, what we now understand as the 'greenhouse effect' – Foote concluded, almost in passing: "An atmosphere of that gas would give to our Earth a high temperature."

Later that year, her findings were presented at a meeting of the American Association for the Advancement of Science (AAAS), and were published in the *American Journal of Science and Arts*. The work was also cited in a write-up of the AAAS meeting by *Scientific American*, albeit under the dismissive heading 'Scientific Ladies', and Foote garnered mentions in the *New-York Daily Tribune* as well as Canadian, Scottish and German journals. It sparkled for a time, but her work was quickly forgotten.

LOST VISIONARY

In fact, Foote was so thoroughly forgotten that when Irish physicist John Tyndall made similar points in 1859 based on his own experiments at the Royal Institution, London, he didn't cite her. As Tyndall's biographer Roland Jackson points out, it's perhaps

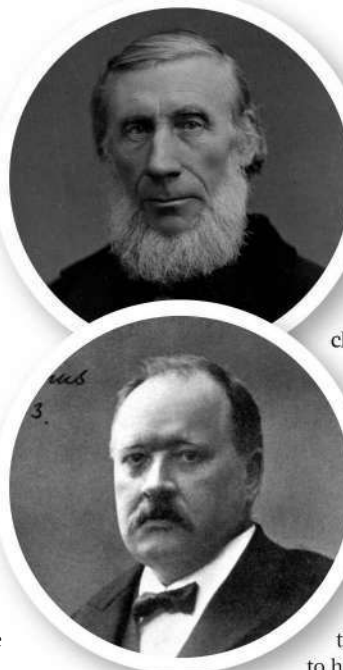
more striking that no one else seems to have thought to send Tyndall a copy of Foote's work in response. Jackson has pored through Tyndall's correspondence to find any reference to someone saying a comment along the lines of "You might enjoy this similar work by one Eunice Foote", to no avail.

Instead, Tyndall is the name celebrated as a great-grandfather of modern climate science – a major, multi-university climate research centre is named after him. Meanwhile, Foote's work was completely lost until 2010 when retired geologist Ray Sorenson spotted it in journal archives. Then, the story of a female scientist who spoke of a warming climate back in the 1850s (and was largely ignored) hit a nerve.

Today, it is tempting to see Foote as a great visionary, whose potentially invaluable findings were hidden by the sexism of history. There is some truth to this, but it's important to remember that neither Foote nor Tyndall had our modern understanding of an emerging climate crisis. They weren't worried by what they found, nor did they link the Industrial Revolution happening around them to their studies of heat and gases. It would be several decades before scientists realised that burning fossil fuels might add enough carbon dioxide to the air to cause climate change; then several decades more before it was established that this wasn't just an

abstract worry for the future, but already happening.

With the advantages of modern science, we now know that by the 1850s the combination of culling trees to clear land for agriculture and the burning of fossil fuels meant climate change was underway in the 19th century. The Earth was already warming under Foote's feet. People at the time had no idea. Tyndall had started his scientific career working on the railways, writing movingly about the huge shifts to the landscape due to industrialisation, and yet still the idea that humans could do something as huge as change the Earth's climate was out of reach to him. For most people, it would have seemed quite ludicrous.

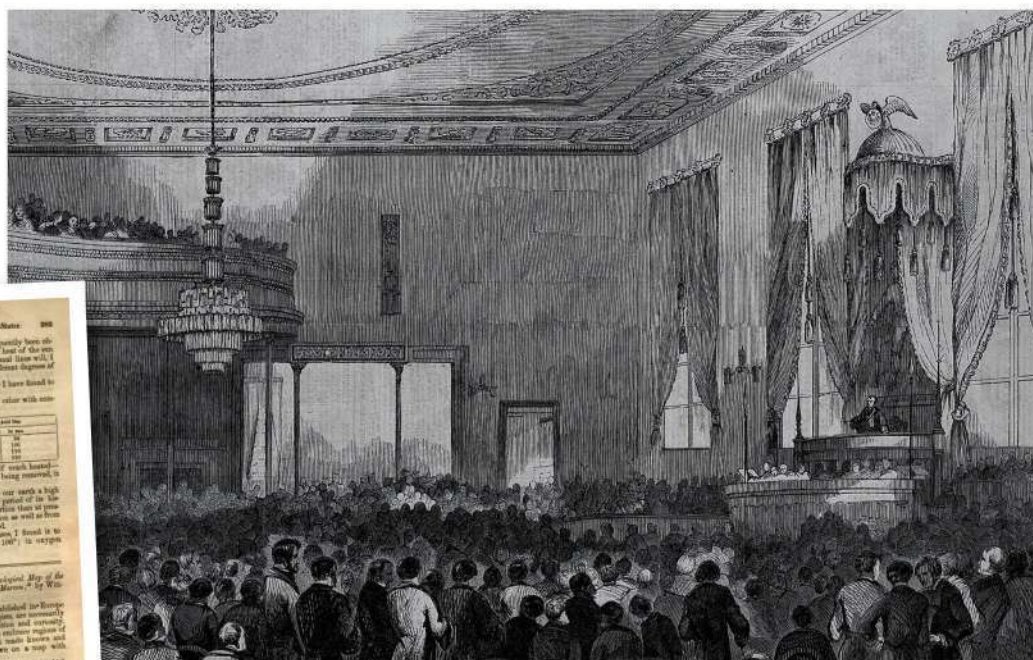


TOP: Irish physicist John Tyndall presented an influential paper on atmospheric gases in 1859, failing to realise that Eunice Newton Foote had made similar discoveries three years earlier

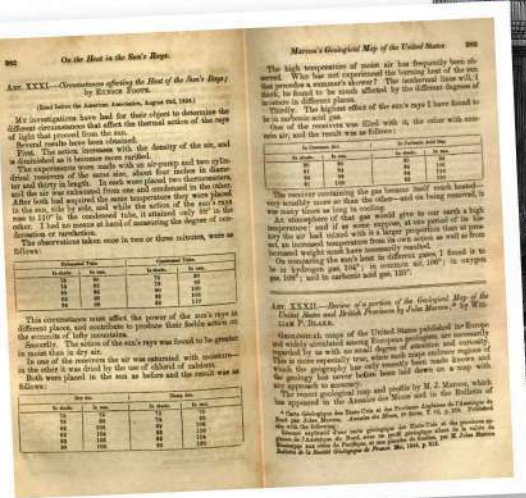
BOTTOM: Renowned Swedish scientist Svante Arrhenius first equated human-caused carbon dioxide emissions with rising temperatures in the mid-1890s

FEAR OF FALLING

Only at the end of that century did scientists connect the ever-increasing quantities of coal being burned with the possibility of global warming. A Swedish scientist named Svante Arrhenius – who, incidentally, is a distant relative of the young climate activist Greta Thunberg – had been arguing over the causes of ice ages at the Stockholm Physics Society and picked up Fourier and Tyndall's works to see if he had something to add to the conversation. But like many of his contemporaries, Arrhenius was actually more worried that temperatures would fall rather than rise, so he started by studying the impact of halving the



A meeting of the American Association for the Advancement of Science (above), similar to the one in which the research discoveries of Eunice Newton Foote (left) were presented in 1856. Although Eunice's husband, Elisha, read his own paper at the event, Eunice's was read for her by Joseph Henry of the Smithsonian Institution





amount of carbon dioxide in the air. It would, he found, cool the world by as much as 5°C, enough to bring on another ice age. A colleague suggested he might consider it the other way around, too: what if carbon dioxide was added? He ran the maths again and calculated that a doubling of atmospheric carbon dioxide would raise the Earth's temperature by 5°C or even 6°C.

Arrhenius presented a paper at the Royal Swedish Academy of Sciences at the end of 1895, and the following spring it was translated into English in the *Philosophical Magazine*, which meant his findings made their way to Britain and the United States. Right at the end of the century, in 1899, another colleague pointed out that if people kept burning coal at current rates, there might be a doubling of atmospheric carbon dioxide sometime soon, at least in a few centuries. Arrhenius included this observation in his 1908 popular science book *Worlds in the Making*, noting that "The slight percentage of carbonic acid in the atmosphere may by the advances of industry be changed to a noticeable degree in the course of a few centuries."

Still, he wasn't too worried. If anything, the notion of a warmer Earth

“One magazine mused that future generations would look back on the rise of coal and thank their ancestors”

TOP: A melting ice cap in Greenland – a victim of climate change

ABOVE LEFT: Scientists initially feared that temperatures would plummet rather than rise. This image from 1902 imagines the Eiffel Tower being destroyed by ice

ABOVE RIGHT: The potential effect of the Industrial Revolution only came to be understood at the end of the 19th century

seemed quite pleasant. The obvious joke to crack here is that he was Swedish, after all. More to the point, access to warmth would have been much more scarce than today, even in rich countries. Heat was a literal life saver (as it continues to be, despite our greater awareness of how its power can hurt, destroy and kill). Plus, no one had run the research to unpick how a warming climate could mess with ecosystems or increase the likelihood of extreme weather. When *Popular Mechanics* magazine picked up Arrhenius' findings in 1912 it mused that future generations would look back on the rise of coal and thank their ancestors for "milder breezes" and the chance to "live under sunnier skies". It's

awkward, if not slightly painful, to read such attitudes now, but at the time it made sense.

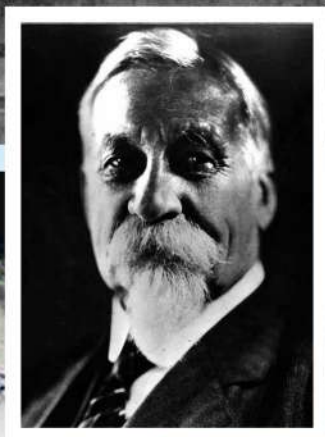
SCEPTICS AND DENIERS

From then on, a few scientists picked up the idea, while other lab work seemed to refute the research, allowing other scientists to argue convincingly that the oceans would soak up the carbon, or that volcanic dust was the main problem, or that clouds would reflect the sunlight back into space. Thomas Chrowder Chamberlin, an American geologist who had initially been excited by this area of research, would go on to repeat how sorry he was for ever being taken in by the carbon dioxide theory of global warming. He was not alone, as most scientists turned their back on it.

Yet the idea just wouldn't go away. In 1938, a steam engineer who enjoyed a bit of weather mathematics on the side, Guy Callendar, took a paper entitled 'The artificial production of carbon dioxide and its influence on temperature' to the Royal Meteorological Society in London. He had calculated that since the end of the 19th century, humans had added 150,000 million tonnes



A group of young Londoners paddle in Trafalgar Square's iconic fountains during a 1912 heatwave

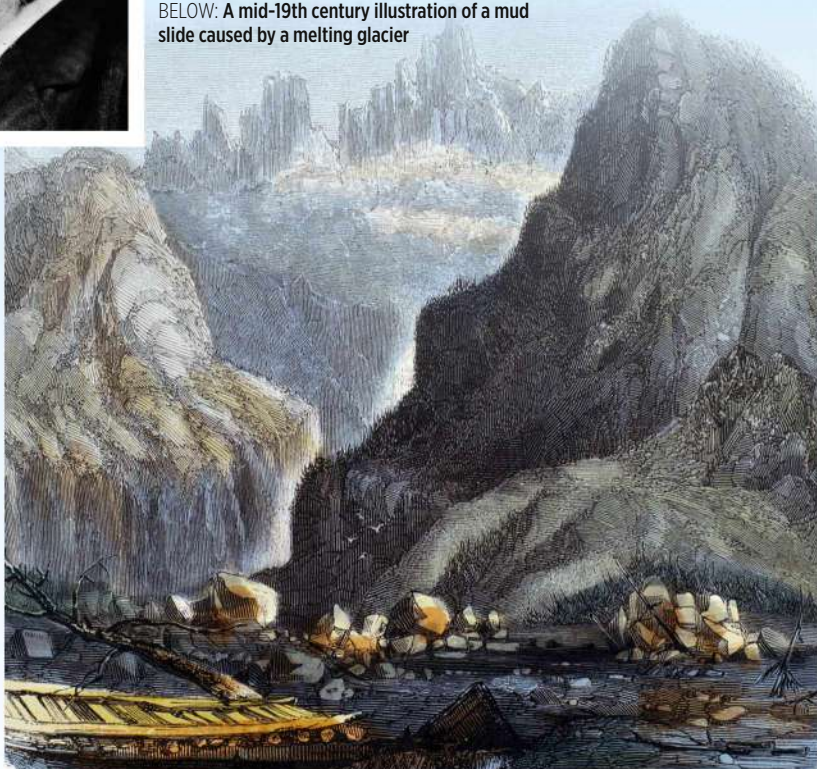


LEFT: American geologist Thomas Chamberlin initially supported the carbon dioxide theory of global warming, but later went on to apologise for his part in early climate science

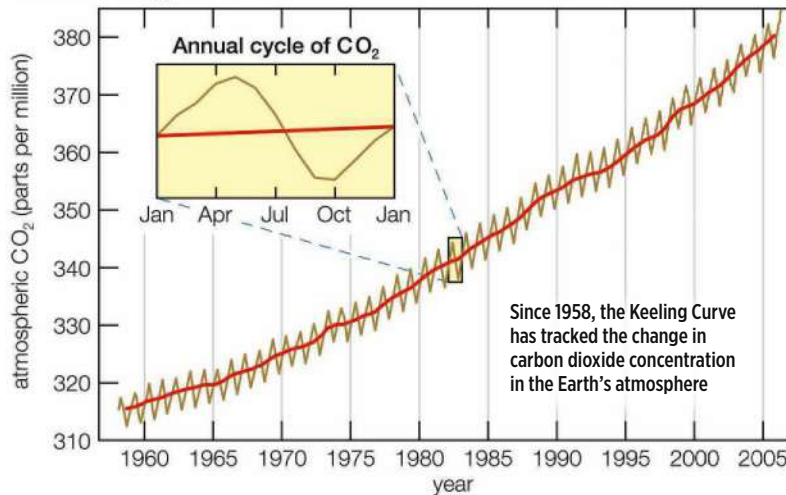
BELOW: A mid-19th century illustration of a mud slide caused by a melting glacier



A radar image of the Earth, captured in 2000 as part of a study into changing sea levels



The Keeling Curve



“The problem for those who dismissed carbon dioxide’s role was that the weather did keep on getting hotter”

of carbon dioxide to the atmosphere through the burning of fossil fuels, causing about a third of a degree of warming. Modern climate scientists reckon he was pretty much spot on. In 1938, he was laughed out of the room – politely and in a posh British scientist way, but the upshot was that the idea was dismissed once again.

Like those before him, Callendar was not too worried about it. His day job was in fossil fuels and he appreciated their power, seeing coal and its various warming powers as largely for the good. From his point of view, it would save the world from an ice age; what’s more, all that carbon dioxide might be good for plants.

The inescapable problem for those who dismissed carbon dioxide’s role in warming the planet was that the weather did keep getting hotter. There had been some media coverage of Arrhenius’s work in 1912 after a heatwave had provoked a journalist to dig into the weather records, where he realised that, yes, it really was unusually hot, and not just a matter of old men complaining that winters weren’t like they used to be. Scientists measuring the ice caps established they were shrinking at a surprising rate and as the US and Soviet Union circled around the Cold War, the Arctic became freshly important as a possible battleground. Such military concerns presented opportunities for scientists, as did talk of weaponising the weather.

There were new techniques and equipment, like computers and carbon-dating, and money to try them out. In 1957, just over a century after Eunice Newton Foote’s important findings, a global project was agreed – the International Geophysical Year – to use science and work together to study our home planet. This included exciting research possibilities, like satellite launches. The American oceanographer Roger Revelle was also asked to testify in Congress and mentioned, almost in passing, the huge quantities of carbon dioxide that were being emitted via the burning of fossil fuels.

By warning that this amounted to a giant “geophysical experiment” on the Earth, one that should be studied, he successfully lobbied for funding for a new project in Hawaii. Run by Charles Keeling, it would track atmospheric carbon dioxide, and within a decade Revelle, Keeling and their teams were establishing the concern over carbon emissions into US science policy. Soon, the first international conference on the topic had been called, engaging ecologists who added a new layer of caution to the debate. Modern climate science had finally begun. ●

DR ALICE BELL is a climate policy specialist based in London and the author of *Our Biggest Experiment: A History of the Climate Crisis* (Bloomsbury Sigma, 2021), now available in paperback

EARLY BREAKTHROUGHS IN RENEWABLE ENERGY

Just as climate science was born in the 19th century, so were green technologies



Among the many spectacular exhibits at the 1878 Exposition Universelle, a world’s fair held in Paris, was a solar-powered engine invented by Augustin Mouchot, which he used to make ice. This would go on to inspire a solar printing press that, even on a cloudy day, could produce 500 copies an hour of a special publication entitled the *Soleil-Journal*.

In the research of alternative energy during the late-19th century, wind power wasn’t far behind. In 1887, Scottish engineer James Blyth built a 10-metre turbine to power the lights at his home in Aberdeenshire. He tried to sell the idea to the local villagers to light the main street, but they branded these newfangled sparks as “the work of the devil”. Still, he got a patent for his invention and managed to build a second, improved turbine for a nearby asylum, where it ran for the next 30 years. Around the same time in the United States, electric lighting tycoon Charles Brush unveiled his 18-metre wind turbine in 1888, which reportedly lit his home, without failure, for 20 years via a basement full of hundreds of jars acting as a battery.

By then, hydroelectricity had first been used also to light a home – Cragside, a mansion in Northumberland owned by former arms magnate William Armstrong – by placing a dynamo under the waterfall there. By the close of the century, hydro was powering the world’s first large-scale electrical project, at Niagara Falls; the first electrons down the line powering electric buses for the town of Buffalo.



WHAT IF...

GARIBALDI HADN'T UNIFIED ITALY?

Professor Lucy Riall and Nige Tassell examine how Europe might have looked had the various states of the Italian peninsula not become a united kingdom

In 1861 in Turin, following a decades-long struggle and two wars of Italian independence, the first Italian parliament proclaimed Victor Emmanuel as the first king of the new state of Italy. While Victor Emmanuel II, the king of Sardinia, was a significant figure in the construction of this new state, Italy wouldn't have been constructed without the campaign led by Giuseppe Garibaldi.

Overseeing an army whose numbers kept increasing and increasing, the general annexed the whole of southern Italy as he and his forces moved north, an irresistible tide of nationalist revolutionaries. Aided initially by France (to whom the territories of Savoy and Nice were given in return for its military might against the Austrians), the struggle was unstoppable. By 1866, Austria had ceded the state of Venezia after another war; four years later, the kingdom took Rome from papal hands.

Garibaldi was a charismatic leader of men, as Lucy Riall, professor of history at the European University Institute in Florence and author of *Garibaldi: Invention of a Hero* (Yale University Press, 2007), explains. "It's very difficult to imagine anyone else in Europe being able to amass such numbers for their armies. The Garibaldi archives in Milan and Rome are full of letters from admirers pleading to come and fight with him. Garibaldi's genius lay in his ability to embody the cause of Italian freedom, so that people saw Italy in this one man. Nobody else in his lifetime was able to accomplish this with quite the same success.

"There was nothing inevitable about Italian unification and it's difficult to imagine it happening without Garibaldi. It was his name that provoked men to volunteer to fight, and it was to

DID YOU KNOW?

COME ON YOU REDS

Nottingham Forest FC have played in 'Garibaldi red' since the club's formation in 1865. The name comes from the distinctive red shirts worn by members of Giuseppe Garibaldi's volunteer army, who the football club's founders greatly admired.

Garibaldi that people all over Europe, and indeed the world, gave money to support the cause of unification."

Had there been no Garibaldi, and thus no unification, would Austria have continued to feel its influence on the Italian peninsula? "Austria was more or less out of the picture after its defeat by the coalition between France and Piedmont in 1859. France continued to intervene more actively until 1870

by occupying Rome to protect the Pope from the efforts of Italian nationalists to make the city the capital of Italy. If Garibaldi, Victor Emmanuel and the Count of Cavour [prime minister of Sardinia, and later Italy] had not been successful, the Kingdom of the Two Sicilies in the south might well have survived as a separate state, and central Italy – in the shape of the Papal States – would have been the focus of Great Power rivalry. If Garibaldi had failed, Europe might have seen a dangerous face-off between France and Britain for control over the peninsula."

IN CONTEXT

Throughout the first half of the 19th century, the Italian peninsula was made up of a number of smaller states, from Piedmont in the north to the Kingdom of the Two Sicilies in the south. A growing appetite for a single state was embodied by the general Giuseppe Garibaldi, whose nationalist army sought to bring this about – and to strong effect. The new state began to take shape, whether by bigger states annexing smaller ones (for instance, Sardinia annexing the duchies of Tuscany and Parma), or the influence of certain foreign powers, notably that of the Austro-Hungarian empire, being reduced or removed. Unification was eventually declared in 1861.



Garibaldi enters the port city of Messina during his conquest of the Kingdom of the Two Sicilies, 1860



POTENTIAL CIVIL WAR

Garibaldi handed over power to Victor Emmanuel in late 1860 and retired to his winter island home. The subsequent events are likely to have been notably different had he fancied being head of state himself. "There may have then been a brutal civil war," suggests Professor Riall, "between the new Kingdom of Northern Italy headed by Victor Emmanuel and Garibaldi's supporters and Republicans. If such a war had taken place, France would probably have intervened, and Britain might have felt obliged to get more involved to counter the growing French influence. All of this could



A painting depicting the 1859 battle of Varese, in which 3,000 Italian volunteers fended off an Austrian attack in Lombardy



TOP LEFT: Giuseppe Garibaldi pictured in 1860 – the year before Italian unification was proclaimed

LEFT: A depiction of the meeting in Teano, Campania, in which Garibaldi shook hands with Victor Emmanuel II of Sardinia and hailed him king of Italy

have produced a major conflagration which might have changed the future of Europe, and even prevented the unification of Germany 10 years later.

“It is more than possible that, even with some version of World War I taking place, without Italian and German unification, the Austro-Hungarian empire would have survived into the 20th century and beyond, which means that the Europe we live in today would look and feel very different.”

The Garibaldi-led unification resulted in a monarchy; the popular appetite at the time wasn't for a French-style republic. However, if – without Garibaldi – unification didn't arrive for another 50 or 60 years, might the revolutionaries have taken inspiration from what was happening in Russia in 1917? “I think the

“HIS GENIUS LAY IN HIS ABILITY TO EMBODY THE CAUSE OF ITALIAN FREEDOM, SO THAT PEOPLE SAW ITALY IN THIS ONE MAN”

answer is yes. From the 1870s onwards, there was a powerful socialist movement in Italy that took inspiration from events elsewhere in Europe. The *biennio rosso* [‘two red years’] of 1919–20, which saw factory occupations, strikes and worker-peasant uprisings across northern and central Italy was a direct response to the Bolshevik Revolution in Russia.”

A FASCIST-FREE FUTURE?

Had Italian unification not occurred, the rise of Benito Mussolini might have been non-existent. “Mussolini claimed to be finishing the work of Italian unification,” Professor Riall concludes, “by bringing Italians together and making Italy strong and powerful. Indeed, he used the rhetoric of earlier

Italian nationalists like Garibaldi. But any continuities were just that: purely rhetorical. Mussolini divided Italians by creating imaginary enemies within – socialists, for example, or feminists. Hence the need for coercion and propaganda to create an image of unity to mask the problems of fascist rule.”

LISTEN



Misha Glenny explores the unification of Italy in his BBC Radio 4 series *How to Invent a Country*. bbc.co.uk/programmes/p06xfnfp

NEXT MONTH

What if Alfred the Great had lost at Edington?

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HISTORY'S GREATEST CONUNDRUMS AND MYSTERIES SOLVED

1990

The year that the last Swiss canton, Appenzell Innerrhoden, gave women the vote. And that was only after a judgment by the federal court.



COASTER TO COASTER
From sledding down an icy hill, the rollercoaster developed into the 'Russian Mountain' ride (left) and then the switchback railway (main, from 1924)



How old is the rollercoaster?

SHORT ANSWER

Don't expect ups, downs and loop-the-loops: the first ride was a one-direction affair

LONG ANSWER

A sled speeding down a human-made ice-covered ramp may not sound as exhilarating as the rides of today, but the rollercoaster had to start somewhere; and that somewhere was 15th-century Russia. These 'flying mountains' were more than 20 metres high with 50-degree ramps, making for a brief yet speedy ride that became a popular way to get the adrenaline pumping for Russian elites, eventually Catherine the Great

herself. By the late 18th century, sleds had been replaced with wheeled carriages, and when the idea spread to Paris in the form of 'Russian Mountain' rides from 1804 on, grooved tracks were introduced to lock the carriages on a set route. (It sounds more like the real thing now.)

The next big advance took place in the United States. Businessman, and devout Christian, LaMarcus Thompson had grown discouraged that pleasure was being chiefly sought in bars

and brothels, so wishing to offer a less morally dubious method of having a good time, he designed a new ride: his 'switchback railway', which opened at Coney Island, New York, in 1884. Thompson went on to collect dozens of patents related to rollercoasters, earning the nickname 'father of the gravity ride'. Although: his first topped out at six miles per hour, while sledders on the Russian ice ramps reached 50mph. You tell us which is more exhilarating.

GETTY IMAGES X2



TIME AND SPACE TO THINK
Astronaut Michael Collins
during training on Earth –
perhaps preparing for his
alone time in lunar orbit

What did Michael Collins do during the Moon landing?

SHORT ANSWER Far from being lonely, his thoughts were on his colleagues – both human and mouse

LONG ANSWER As Neil Armstrong took his “one small step for man, one giant leap for mankind” on the Moon in July 1969, shortly followed by Buzz Aldrin, one man was left behind in lunar orbit. For that, Michael Collins was dubbed the “loneliest man in history”, but he never thought of himself that way. Piloting the command module kept him busy with vital procedures and preparing for rendezvous 24 hours later.

He even enjoyed the peace and quiet of the 45-minute spell of each orbit when out of communication with Mission Control on the dark side of the Moon. Of course, he worried about his Apollo 11 crewmates getting back safely, but he later admitted that his thoughts also strayed to a colony of white mice back on Earth. They would be part of the quarantine process, and if they got sick, it meant he and the other two had brought back unknown space germs.

41

The number of years that the Empire State Building held the title of tallest building in the world, from 1931 to 1972, finally being eclipsed by the World Trade Center, also in New York.

What were the five punishments of China?

SHORT ANSWER Hundreds of crimes, five brutal penalties... judges had an easy job

LONG ANSWER For a long time, ancient China’s legal system operated under a simple philosophy that punishments should leave criminals physically and psychologically marked for life and so suitably deterred from reoffending. With that in mind, a literal fistful of punitive measures was devised: *mo* (tattooing the face); *yi* (cutting off the nose); *yue* (amputating a foot); *gong* (removing the reproductive organs); and *dapi* (the classic, death).

Said to have been introduced in that quasi-mythological phase of pre-dynastic China, the five punishments lasted for millennia, although they did get a little softer by the Qing dynasty of the 17th century. Instead of cutting off body parts, the sentences dished out were penal servitude, banishment and flogging with sticks (the more serious the crime, the bigger the stick).

FOOT THE BILL

A wrongdoer suffers one of the punishments in a 19th-century drawing



When were the last hieroglyphics written?

SHORT ANSWER Written? The fourth century. But Egyptian writing had to wait over 14 centuries, and some clever decipherment, to be read again

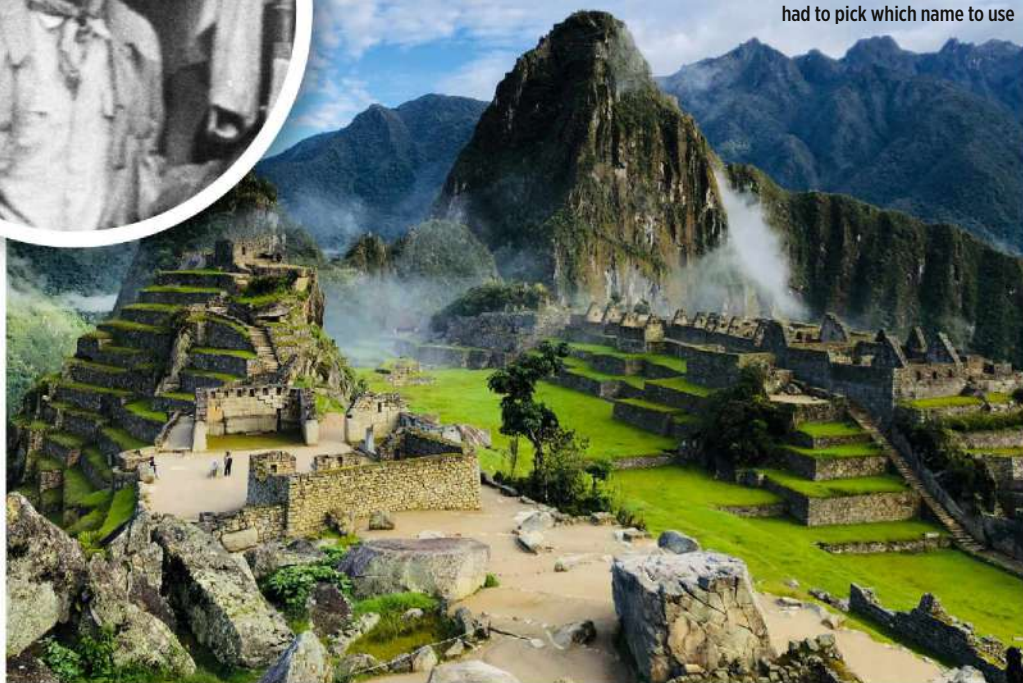
LONG ANSWER On a wall at the ancient Egyptian temple complex of Philae, an inscription depicts the god Mandulis, carved on behalf of a priest named Nesmeterakhem (or Esmet-Akhom). Next to it are hieroglyphics that give the date as the “Birthday of Osiris” in the “year 110”, or 24 August AD 394. The so-called ‘graffito of Esmet-Akhom’ (left) also features the words “for all time and eternity”, which seems apposite given it is the last example of the picture-heavy script.

By AD 394, there would not have been many people who understood hieroglyphics, let alone used them. The Roman emperor Theodosius had banned pagan religion and so brought millennia of Egyptian deities and beliefs to an end, as well as its writing. Hieroglyphics remained a lost language until the 19th century, when brilliant philologists like Thomas Young and Jean-François Champollion – bolstered by the discovery of the Rosetta Stone – were finally able to decipher the mysterious signs.





PICKING THE PICCHU
The Incan wonder of Machu Picchu, with Huayna Picchu in the background. Hiram Bingham (left) had to pick which name to use



Why is it called Machu Picchu?

SHORT ANSWER

The Incan citadel was named for a mountain, but was it the right mountain?

LONG ANSWER

High up in the Andes of Peru, the Incan ruins of Machu Picchu remained hidden from the Spanish conquerors and unknown, largely, to westerners until 1911. That was when local farmer Melchor Arteaga showed the way to an American professor and explorer named (nope, not Indiana Jones) Hiram Bingham, introducing the mysterious site as Machu Picchu.

The name means 'old peak' in Quechua, the language of the Incas and still spoken by millions of people today, in reference to one of the two mountains that ruler Pachacuti's mid-15th century royal retreat sits between. Bingham started using it

in his field notes, and so did newspaper reports of his 'discovery' and subsequent excavations.

New research, however, published in 2022 in *Ñawpa Pacha: Journal of Andean Archaeology* suggests the Inca themselves would not have known the citadel as Machu Picchu. Instead, they likely chose the name of the other mountain, Huayna Picchu ('young peak'), or just Picchu. Apparently, Bingham was told both options, but for some reason the old beat the new and Machu Picchu stuck. But as they're both Quechuan and each refers to one of the mountains at the site, this research is unlikely to bring about an official name change.

DID YOU KNOW?

ANIMAL INSTINCT

Before rubber condoms appeared in the mid-19th century, other materials were used for prophylactic purposes, including linen and leather. Japanese men used condoms of tortoise shell or animal horn.

DIPLOMACY FAIL

With Ireland remaining neutral in World War II, both the president, Douglas Hyde, and head of government, Éamon de Valera, expressed their condolences to Nazi Germany after Adolf Hitler's death.

FELINE FRIEND

The late 17th century Doge of Venice, Francesco Morosini, did not go anywhere, including into battle against the Turks, without his cat. Following his beloved pet Nini's death, he had it embalmed, along with a mouse.

PAGE BURNER

In 1835, Scottish historian Thomas Carlyle sent his friend John Stuart Mill the only manuscript of his monumental work, *The French Revolution: A History, Volume 1*. Mill's maid mistook it for waste paper and burned it, leaving Carlyle to write it again.

Did Hippocrates write the Hippocratic Oath?

DOCTORING THE HISTORY
A bust of Hippocrates, a medical pioneer but no originator of the written oath

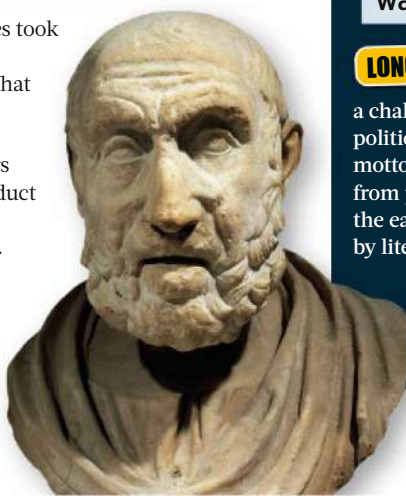
SHORT ANSWER

A perk of being the 'father of western medicine' was that he got the credit on a lot of texts

LONG ANSWER

Ancient Greek physician Hippocrates took medicine to a new level, espousing reason and research over the supernatural and magic. (That didn't stop him tasting patients' earwax during the diagnosis, of course.) Moreover, he implemented high standards of ethical practice and demanded his followers do the same, hence the Hippocratic Oath: a code of conduct from c400 BC for a doctor's behaviour.

In truth, there is little chance that he wrote it himself. And while it is a testament to his influence that medical professionals still take the oath almost 2,500 years later, it is a much-altered text. The oath is one of 60 medical texts, known as the Hippocratic Corpus, attributed to Hippocrates. He didn't write any of them.



Why do we say 'throw my hat in the ring'?

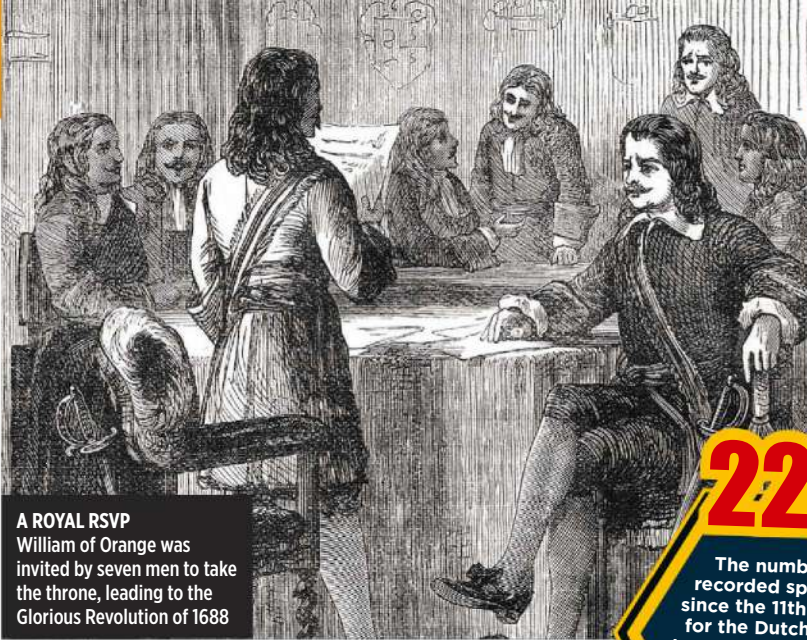
SHORT ANSWER

There really was a hat and a ring

LONG ANSWER

The phrase, an intention to take up a challenge, tends to be used by politicians. It has also been adopted as the motto of the US 94th Fighter Squadron. Yet it didn't come from politics or air forces, but sports. Amateur boxers in the early 19th century declared they were ready for a bout by literally throwing their hat into the roped-off ring. The earliest-known mention comes from *The Sporting Magazine* in 1805: "Belcher appeared confident of success, and threw his hat into the ring, as an act of defiance to his antagonist."





A ROYAL RSVP
William of Orange was invited by seven men to take the throne, leading to the Glorious Revolution of 1688

Who were the 'Immortal Seven'?

SHORT ANSWER This group of noblemen didn't want to live forever; they wanted a new king

LONG ANSWER It took less than three years as king for the Roman Catholic James VII and II to make enough enemies in Protestant England and Scotland that a group of nobles looked to get rid of him. They weren't willing to lead a mass uprising or carry out an assassination, though. This 'Immortal Seven' sent an invitation, on 30 June 1688, to Holland's stadtholder William of Orange, husband to James' daughter Mary, to come and take the throne. "There are nineteen parts of twenty of the people throughout the

Kingdom, who are desirous of a change," it implored.

And William answered. The so-called Glorious Revolution was more or less bloodless in England as James fled into exile. The seven men who signed the invitation (in code) – earls Charles Talbot, William Cavendish and Thomas Osborne; Richard, Baron Lumley; naval officer Edward Russell; army officer Henry Sidney; and bishop of London Henry Compton – were all rewarded with better titles after William became king.

225

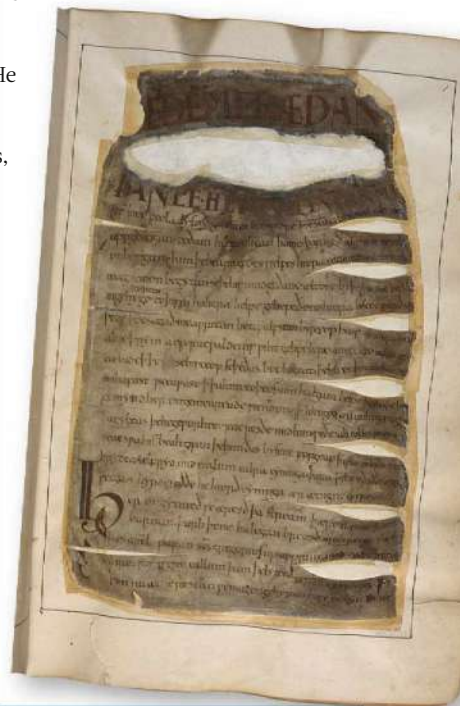
The number of recorded spellings since the 11th century for the Dutch city of Leeuwarden, making it the place with the most variants of its name in the world.

Who was the Tremulous Hand of Worcester?

SHORT ANSWER A medieval scribe with a lot to say, but not the neatest handwriting

LONG ANSWER If you look at selected Old English manuscripts, such as the venerable Bede's *Ecclesiastical History of the English People* from the eighth century, you'll notice in the margins or between the lines of the beautifully scribed texts some notations. What's more, they'll look a little... shaky. That manuscript was 'glossed' by the Tremulous Hand, a 13th-century scribe at Worcester Cathedral Priory. While his true identity is unknown, his distinctive handwriting offers clues. He was certainly prolific, glossing some 50,000 times, and a pedant: changing punctuation, updating Old to Middle English and French, and just as capable to comment in Latin. The reason for his name was a neurological condition, which may have been an 'essential tremor' that worsened over his long career.

IN NOT-SO-SAFE HANDS
A fire-damaged medieval manuscript, complete with some tremulous additions from the Tremulous Hand

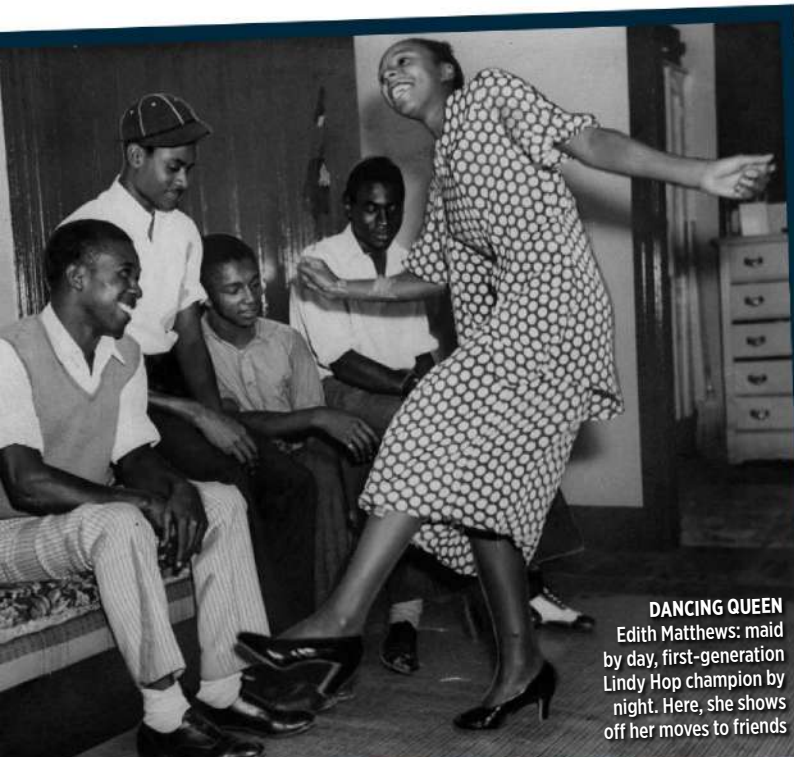


When did the Lindy Hop become popular?

SHORT ANSWER Around the same time that the aviator Lindy did his own hop

LONG ANSWER During the late-1920s, a new dance emerged in the African-American community of Harlem, New York: a mix of Charleston, tap, jazz and others, while open to a healthy dose of improvisation. From its premiere at the Savoy Ballroom, the energetic and joyous form became a quick-stepping hit in the world of swing dance, and while there's not much hopping involved, the timing of its inception does explain the name.

On 21 May 1927, pioneering aviator Charles Lindbergh became a national hero for completing the first non-stop flight over the Atlantic Ocean. For hopping from the US to France in 33-and-a-half hours, 'Lindy' was instantly honoured in song titles – including one recorded just a few days later – and, of course, this new dance. The Lindy Hop really got moving, or took off (whichever you'd prefer), in the golden age of jazz during the 1930s and 40s.



DANCING QUEEN
Edith Matthews: maid by day, first-generation Lindy Hop champion by night. Here, she shows off her moves to friends



MUSLIM MASTERPIECE
The Dome of the Rock in Jerusalem, first constructed by caliph Abd al-Malik (depicted on a coin, left)



When was the Dome of the Rock built?

SHORT ANSWER

The golden shrine was built in the seventh century on a spot sacred to Islam, as well as other major religions

LONG ANSWER

"The Dome of the Rock is a building of extraordinary beauty, solidity, elegance, and singularity of shape," wrote the great 14th-century traveller Ibn Battuta. "Both outside and inside, the decoration is so magnificent and the workmanship so surpassing as to defy description. The greater part is covered with gold so that the eyes of one who gazes on its beauties are dazzled by its brilliance, now glowing like a mass of light, now flashing like lightning."

By the time of this five-star review, the Islamic shrine in Jerusalem was already 700 years old and not in its original form, when constructed by the

Umayyad caliph Abd al-Malik in the 690s AD as a symbol of the young religion. The rock in question was the spot where the prophet Muhammad ascended to Heaven and met with Allah. Also the exact site of two destroyed Jewish temples, the Dome was intended as a display of strength, too.

While the oldest extant monument in Islam, it has undergone a lot of changes: collapsed and rebuilt in the 11th century; used as a church during the Crusades; and restored by Saladin. As late as 1993, the dome itself had to be redone thanks to a \$8.2m donation from the king of Jordan to buy the required 80kg of gold.

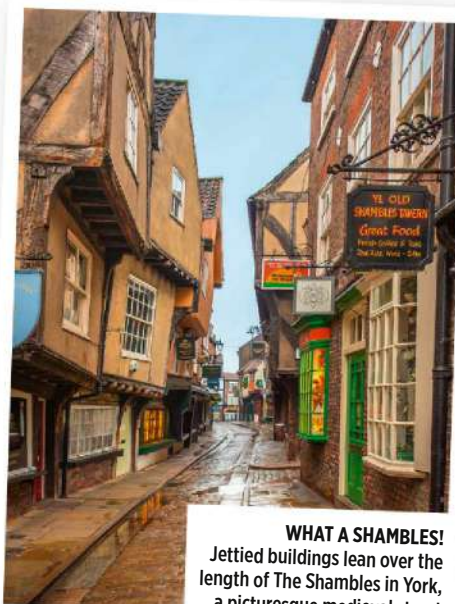
Why did medieval houses overhang?

SHORT ANSWER

It's not overhanging, it's 'jettying' – and it was an effective method to make some extra room

LONG ANSWER

The skill of making each floor of a building bigger on the way up was not the preserve of medieval architects, but Tudor and colonial American builders too. Beautiful examples survive to this day on the Shambles in York. This technique, jettying, was to squeeze out extra metres of floor space. If houses were jettied and leaned over enough, neighbours from across the narrow streets could shake hands out the top-floor windows. The practice ended after the Great Fire of London in 1666, however, when it was realised that tightly packed buildings weren't the safest when it came to town planning.



WHAT A SHAMBLES!
Jettied buildings lean over the length of The Shambles in York, a picturesque medieval street

How wealthy was Mansa Musa?

SHORT ANSWER

The richest person ever to have lived had so much gold that he once destabilised a country's economy

LONG ANSWER

In control of half of the world's gold production, colossal stores of precious salt and numerous lucrative trading routes, it's no wonder that Musa – a 14th-century *mansa* (ruler) of the vast Mali empire in west Africa – has gone down as one of the BIG money-makers. When on a pilgrimage to Mecca in 1324, he was so generous with his gold that he caused its price to plummet and the economy of Egypt to crash.

While comparing wealth across time, geography and culture is a tricky business, there is good reason why he is referred to as the richest person to have ever lived. One estimate, which should be taken with a pinch of salt, put Musa's wealth at \$400bn (around £330bn). To put that in perspective, at the time of writing, Elon Musk's worth has peaked at \$340bn – and he's got a whole digitally connected planet and even space to make his money.

PUT ON THE MAP
The uber-wealthy Mansa Musa earned a spot on the 14th-century Catalan Atlas



SEND US YOUR QUESTIONS

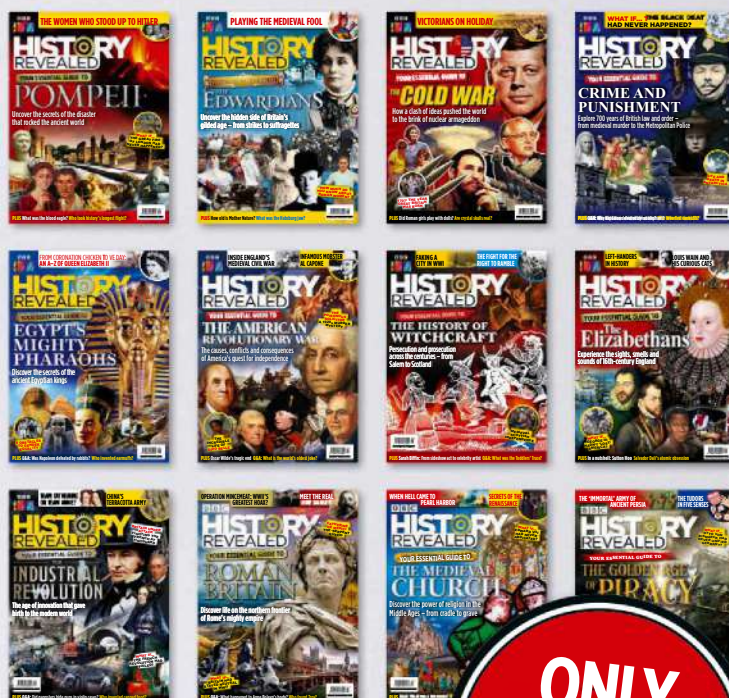
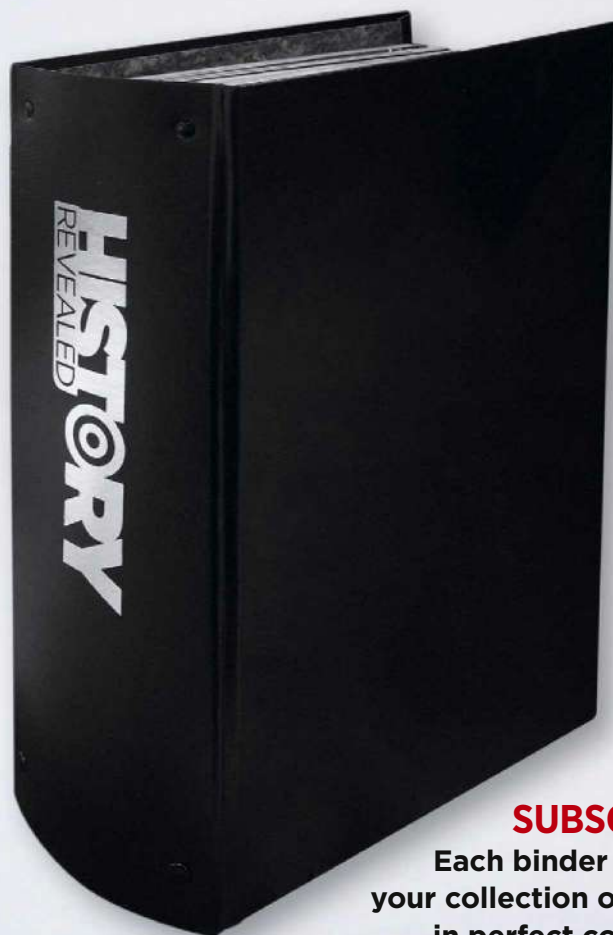
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Viola Davis (main) and Lashana Lynch (right, seen tackling an adversary) both star in a historical epic about the fierce female warriors who defended the Kingdom of Dahomey during the 19th century



Elite warriors

The Woman King /

In cinemas from Tuesday 4 October

It was 2015 when film producer Maria Bello first pitched her idea for a movie about the Agojie and Dahomey to Academy Award winner Viola Davis. Considering this was done in a Los Angeles ballroom, where Bello was presenting Davis with an honour at the Women Making History Awards, it was quite some occasion. As Bello laid out a story of female warriors and a wealthy west African kingdom, the audience cheered.

Now, in late 2022, *The Woman King* is one of the autumn's most anticipated blockbusters. Set in the 19th century, it stars Davis as General Nanisca, a soldier overseeing the training of a new generation of warriors.

If this sounds fantastical, it's worth emphasising the film draws on the historical record. The Kingdom of Dahomey, located within present-day Benin from c1600–1904, had a culture that promoted gender parity. The Agojie were among the most feared warriors

in the region, a ferocious all-female regiment – and, incidentally, an inspiration for the Dora Milaje in Marvel's *Black Panther*. The Europeans who encountered them dubbed the women “Amazons” after the warriors of Greek mythology.

Ultimately, all this wasn't enough to prevent Dahomey coming under French control, but it took two wars before the colonialists were able to incorporate the kingdom into French West Africa. *The Woman King* dramatises an era of colonialist encroachment in Dahomey's history, and shows the kingdom at a point where its real-life monarch

between 1818 and 1858, King Ghezo (John Boyega) has a chance to break his nation's economic dependence on the slave trade.

The film's action scenes promise to be spectacular, not least because the cast spent months training for their roles. “After a couple of weeks, I felt badass, I felt strong,” Davis has said of her high-energy workouts and a high-protein, low-carb diet. Rounding out the cast, Lashana Lynch stars as Izogie, an experienced lieutenant who has to help knock new recruits such as Nawi (Thuso Mbedu) into shape.





Shrouded in mystery

The Cruelty: A Child Unclaimed / BBC Scotland podcast available as a boxset from Wednesday 28 September

In May 1971, the body of a boy was washed up on Tayport Beach, Fife. Aged between two and three years old, 'The Unknown Bairn' has never been identified, despite an extensive investigation. Is it too late to give a name to the child?

Davie Donaldson, a Scottish Traveller and activist, hopes not. In an eight-part podcast he attempts to unravel the sad mystery. Along the way he learns about a controversial 20th-century social experiment and, according to producer Kate Bissell, "has to confront a shocking reality that hits close to home".

The series features contributions from those involved at the time, including the family of Ian Robertson, who discovered the body and tended the boy's grave until his own death, in 2007.



The life of Una Marson, pictured recording a broadcast for West Indian troops in 1942, is the subject of a new BBC Two drama-documentary



Pioneering spirit

Una Marson: Our Lost Caribbean Voice /
BBC Two, Sunday 23 October

There are historical figures who, for reasons that are often unclear and despite their importance, are not sufficiently celebrated. That's certainly the case with Una Marson (1905–65), a Jamaican activist, feminist, writer and broadcaster who defied the odds to become a public intellectual and a central figure in bringing Caribbean culture to the wider world.

The BBC played a key role in her professional story. In 1941, when she was living in London, the corporation hired Marson to join its Empire Service, a precursor to the World Service. She rose to become a producer and developed *Caribbean Voices*, which ran from 1943–58 and helped to nurture the careers of writers such as VS Naipaul, Derek Walcott and Louise Bennett.

A poet and playwright in her own right, she also championed women's rights, children's education

and campaigned against racism – not least as a leading member of the League of Coloured Peoples civil rights organisation. However, these successes came at a high personal cost and Marson had bouts of mental illness. Today, much of her later life is still poorly documented and it seems likely that much of her writing has been lost forever.

But if there's material in the archives to be found, this drama-documentary may inspire someone to go looking. Starring Seroca Davis, it draws on Marson's surviving writing, letters and her BBC personnel file to help bring her to life. Academics and those who knew her, including theatre director and actor Anton Phillips, whose mother was a close friend of Marson, offer insights into Marson's life and work. A picture emerges of a formidable character who left a lasting cultural legacy.



A new Channel 5 series sees Dr Bettany Hughes (right) stopping off at the town of Vence (main), which has a surprising connection to DH Lawrence



Continental travels

Simon Reeve's South America /
BBC Two and BBC iPlayer, streaming now

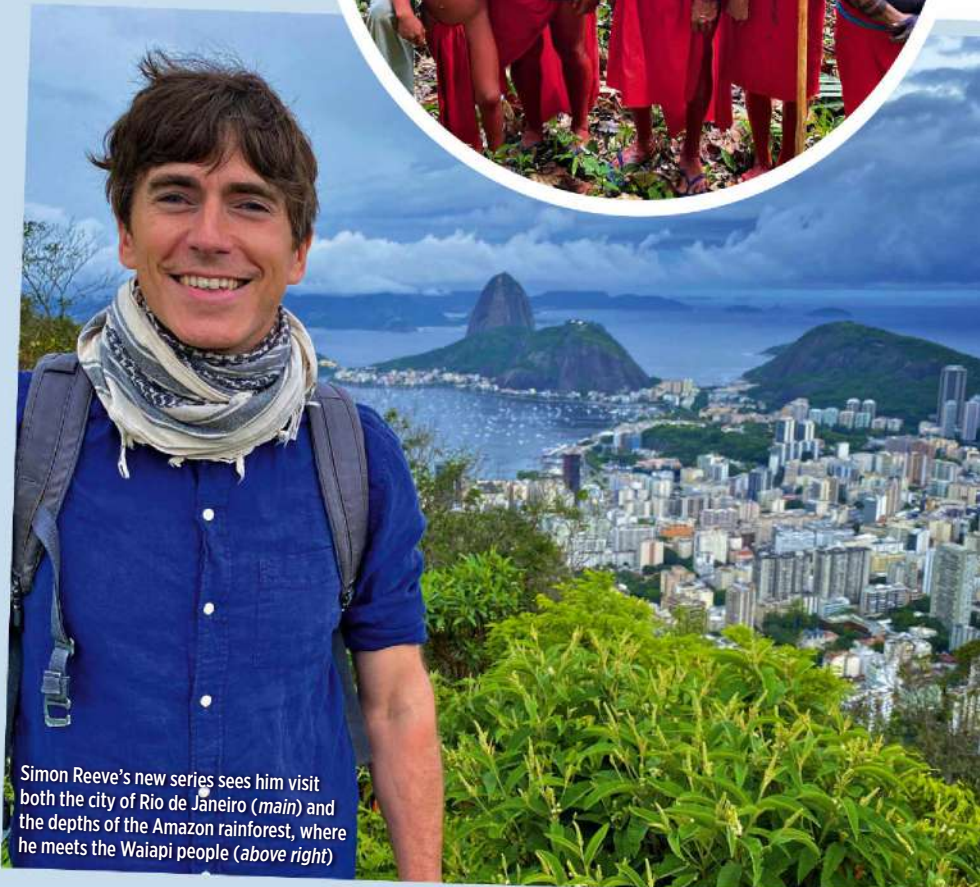
Continuing a journey interrupted by the pandemic and later by a mysterious illness contracted in the jungle, intrepid explorer Simon Reeve returns to the Americas to complete his travels down the entire length of two linked continents. It's an odyssey that begins in Venezuela in the north of South America and ends at Tierra Del Fuego, the icy southern archipelago shared by Argentina and Chile.

Along the way, he visits great cities, Rio de Janeiro and Buenos Aires, but also sees remote communities in countries such as Paraguay and Peru.

As with all this intrepid traveller's expeditions, much of what we see reflects contemporary concerns, as when Reeve joins a raid on an illegal goldmine with the French Foreign Legion or visits a jungle space port run by the European Space Agency, a locale where a former intern is now launch controller.

However, South America, with its often troubled history of colonialism and conflict, is a region where the past inevitably plays into the present. This is an idea to the fore when, in the Peruvian Andes, Reeve visits the 15th-century Inca citadel of Machu Picchu, a prelude to spending a vertiginous night in a metal tube tethered to a mountain.

At other times, we see how the recent past affects contemporary life. After decades of intermittent economic problems, South America is one of the most unequal continents on the planet, as Reeve sees when he visits a Rio favela, a place where a community leader has planted an urban forest as a way to overcome oppressive heat in one of the city's poorest districts.



Simon Reeve's new series sees him visit both the city of Rio de Janeiro (main) and the depths of the Amazon rainforest, where he meets the Waiapi people (above right)



A journey to the past

La Dolce Vita (title TBC) / Channel 5 and My5, late September

Back in the 18th century, aristocrats were expected to have an appreciation of art and culture. So it was that young British nobles, accompanied by a tutor or an older relative to chaperone them and keep them out of trouble, would embark on a Grand Tour of Europe, a journey where the focus was often on the surviving marvels of the classical world.

Would recreating such journeys today improve our lives? Dr Bettany Hughes is game to find out as she heads for France and Italy on a trip where art, culture and history, as well as good food and wine, are top of the agenda.

Inevitably, this sees the historian visiting such popular tourist destinations as Paris, Florence and Rome. However, Hughes has a knack for finding unexpected historical angles, as when she recounts how the Venus de Milo, now located in the Louvre, was happened upon by a Greek farmer in 1820.

Other spots she visits are less familiar. Picturesque Venice, located in the hills north of Nice and Antibes, has down the years had a thriving artistic community. Its leading lights once included pottery shop owner Martha Gordon Crotch, Hughes' great-aunt, and a woman who exhibited a series of nudes painted by DH Lawrence, artwork banned in the UK.



Learned talk

In Our Time /
BBC Radio 4 and BBC Sounds, streaming now



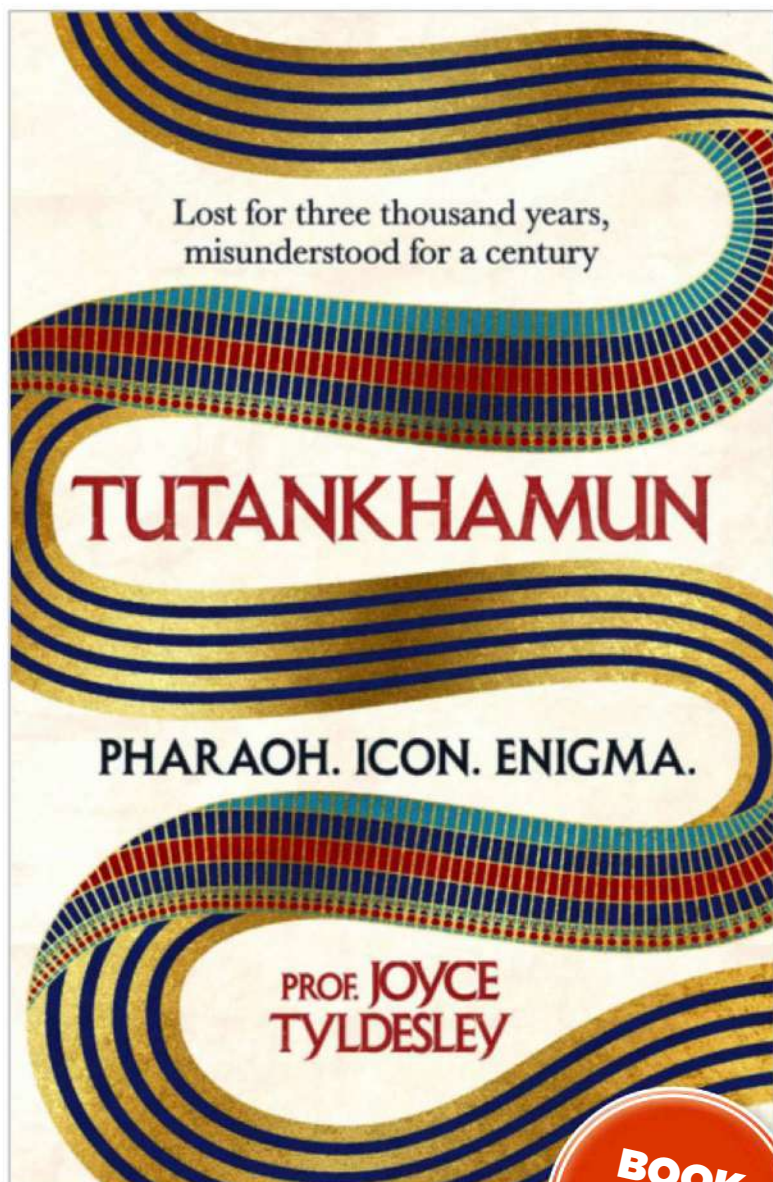
One of those shows it's somehow easy to overlook because of its sheer longevity, *In Our Time* consistently offers compelling radio as Melvyn Bragg (pictured) and his academic guests

discuss the history of ideas.

The show returned on Thursday 15 September with a programme about George Orwell's *Nineteen Eighty-Four*, one of more than 900 episodes currently available via BBC Sounds. Future highlights include a discussion of the Knights Templar, the Catholic military order forever associated with the Crusades and around whom many legends swirl.

BOOKS & PODCASTS

THIS MONTH'S BEST HISTORICAL READS AND LISTENS



Tutankhamun: Pharaoh, Icon, Enigma

By Joyce Tyldesley

Headline, £22, hardback, 320 pages

The tale of Tutankhamun – the 14th-century BC boy-king whose tomb and its glittering grave goods were discovered a century ago – is among the most famous in all of global history and archaeology. Yet, as Egyptologist Joyce Tyldesley investigates in her new book, it is also one deeply clouded by myth and misunderstanding that spawned amid the media frenzy. Tyldesley pieces together as clear a picture as possible of the pharaoh's life, death and afterlife, using expert insight and a wealth of evidence to illuminate a compelling character and his universe.

Abyss: The Cuban Missile Crisis 1962

By Max Hastings

William Collins, £30, hardback, 576 pages

Sixty years ago this autumn, the world came perilously close to all-out nuclear war and the abyss of Armageddon in the Cuban Missile Crisis. The simmering Cold War tensions and political miscommunications that brought the United States and Soviet Union to the brink are expertly sketched in the latest offering from Sir Max Hastings. Among archive documents, he weaves in eyewitness accounts from a diverse cast,

from leaders to Cuban peasants. Yet *Abyss* also soberingly draws explicit parallels between these historical events and the modern world, namely Russia's invasion of Ukraine.



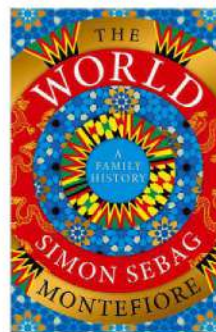
The World: A Family History

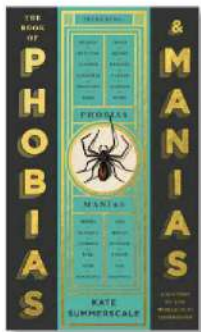
By Simon Sebag Montefiore

Weidenfeld and Nicolson, £35, hardback, 1,312 pages

Here's an intriguing proposition: a history of the entire world, viewed through the prism of family. That is something that everyone, regardless of their time or location, has in common. Some of those families are going to be famous dynasties that rewrote the narratives of whole regions – from the Caesars and the Ottomans to the Habsburgs and the House of Saud – yet others will not be as well-known, or had an influence that was felt in less direct and dramatic ways. What unites them, in Simon Sebag

Montefiore's masterful and truly staggering account, which begins 950,000 years ago, are the loving and messy relationships to be found in each one.





The Book of Phobias and Manias: A History of the World in 99 Obsessions

By Kate Summerscale

Wellcome Collection, £16.99, hardback, 256 pages

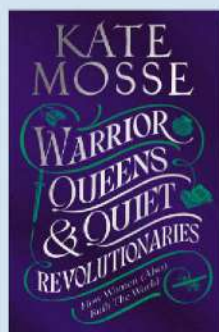
What can the obsessions of the people of a particular place and time tell us about the world in which they lived? That's the question at the heart of this insightful, sensitive look at phobias and manias experienced in history, from the medieval era to the 21st century. These range from a fear of spiders (arachnophobia) or public speaking (glossophobia), to the compulsion to hoard or to steal. The ways these fixations are forged by wider society are fascinating.

Warrior Queens & Quiet Revolutionaries: How Women (Also) Built the World

By Kate Mosse

Mantle, £20, hardback, 432 pages

Inspired by her great-grandmother, who found fame as a novelist only to be almost forgotten, writer Kate Mosse set out to shine a light on other women who have been historically overlooked. The result is a diverse, globe-trotting compendium of nearly 1,000 women – scientists and



spies, activists and actors, and so on – whose talent and courage deserves to be better known. Beautifully illustrated, this is a celebratory corrective to male accounts of world history.



An Ocean Apart

By Sarah Lee

Pan Macmillan, £20, hardback, 336 pages

February, 1954: Ruby and her sister Connie are heading across the Atlantic from Barbados to England, where the two young women plan to build new lives for themselves as they train as nurses in the nascent NHS. Yet when they arrive, nothing is quite as they had expected. They are not met with welcome arms by everybody, and secrets they left back home cast a shadow from thousands of miles away. Sarah Lee's debut novel draws on the real experiences of members of the Windrush Generation – including her own mother – to create an evocative tale of postwar Britain.



WHAT TO LISTEN TO...

Each month we bring you three of our favourite podcasts from the BBC and HistoryExtra



Torn

bbc.in/3BdzZEV

Sunglasses, a miniskirt, and a fisherman's sweater: either this is a strange combination for an autumn trend, or it is a sample of the wardrobe staples whose histories are explored in a new podcast series. Each episode sees curator and broadcaster Dr Gus Casely-Hayford unpick the surprising stories of seemingly innocuous garments, revealing what they tell us about wider narratives of innovation, inequality and conflict.



The Bomb

bbc.in/3ddyGxN

First aired in 2020, the first season of the BBC podcast series *The Bomb* charted the progress of the Manhattan Project, from the first harnessing of nuclear power to the dropping of atomic bombs on Hiroshima and Nagasaki. The second season turns attention to the life and deeds of Klaus Fuchs, a German physicist who, during and after World War II, passed atomic secrets from the west to the Soviets.



The history of Robin Hood

bit.ly/RobinHoodPod113

The latest in HistoryExtra's 'Everything You Wanted to Know' series, which answers listeners' questions and popular internet search queries, follows Dr Sean McGlynn into Sherwood Forest to track down the real Robin Hood. Did he really rob from the rich to give to the poor? Did his co-workers include Friar Tuck and Little John? And did his dress code really consist of green tights and a jaunty little hat?

EVENTS & EXHIBITIONS

WHAT TO SEE AND WHERE TO VISIT IN THE WIDER WORLD OF HISTORY

**MUST
SEE**

EXHIBITION

Hieroglyphs: Unlocking Ancient Egypt

The discovery of the Rosetta Stone in 1799 offered the exciting opportunity of reading ancient Egyptian hieroglyphs for the first time in centuries, but it would take until 1822 to achieve the complex task of decipherment. To mark 200 years since that landmark moment, this immersive exhibition at the British Museum explores the same hieroglyphic inscriptions used by the likes of Thomas Young and Jean-François Champollion as they raced to read the lost script, and so better understand the ancient civilisation of pharaohs and pyramids.

PAID ENTRY British Museum, London, 13 October 2022 – 19 February 2023, britishmuseum.org



FESTIVAL

Cheltenham Literature Festival

The famous festival returns with a celebration of the written and spoken word later this autumn. There are plenty of events within the programme that will pique the interest of history lovers, including a discussion with Sir Max Hastings (pictured) about the Cuban Missile Crisis and a talk by Natalie Haynes on the story of Medusa.

PAID ENTRY Various venues in Cheltenham, 7–16 October, cheltenhamfestivals.com/literature

EVENT

Illuminated Abbey

It has been 125 years since the publication of *Dracula*, and Bram Stoker's classic horror story still enthralls readers – and brings people to the Yorkshire seaside town of Whitby (where the notorious vampire landed in England). Get in the Gothic mood at the picturesque ruins of the abbey as it is bathed in illuminations.

PAID ENTRY Whitby Abbey, Whitby, 21–31 October, english-heritage.org.uk

EXHIBITION

We Were Everywhere

To relate the experiences of 20th-century Indian and Pakistani people in the build up to Partition is the ambitious aim of this new exhibition. Curator Ananya Sharma has collected oral histories from Bristol's south Asian community, telling the stories of the world wars and the brutal chapter of dividing India and Pakistan in 1947.

FREE ENTRY Bristol Museum & Art Gallery, Bristol, until 5 March 2023, bristolmuseums.org.uk

CROSSWORD

TEST YOURSELF WITH OUR HISTORICAL PUZZLE EVERY ISSUE

C R O S S W O R D N O . 1 1 3

**Test your history knowledge to solve our prize puzzle
– and you could win a fantastic new book**

ACROSS

1 A Puritan sect based in a 17th-century Lancashire town (14)

10 A “star-cross’d lover” (5)

11 Rudolph ____ (1895–1926), Italian-American silent film star and media hearththrob (9)

12 George ____ (1593–1633), Welsh-born priest and “metaphysical poet” (7)

13 Historic market town in the South Downs, West Sussex (7)

14 Ancient letters of a number of Germanic languages (5)

16 17 Down or 26 Down, say (9)

19 Hard-hitting 1940 novel by Richard Wright (6,3)

20 Pacific island in southeastern Asia, divided by a 1859 treaty (5)

22 One of the Canary Islands, scene of a volcanic eruption and earthquakes in 1949 (2,5)

25 Shakespeare tragedy (7)

27 Architectural feature for doorways that became popular in 16th-century England (5,4)

28 William ____ (1757–1827), English poet, painter and print-maker of the Romantic age (5)

29 Historical collections in Huntingdon, Cambridgeshire, exploring the life of one of the town’s notable figures (8,6)

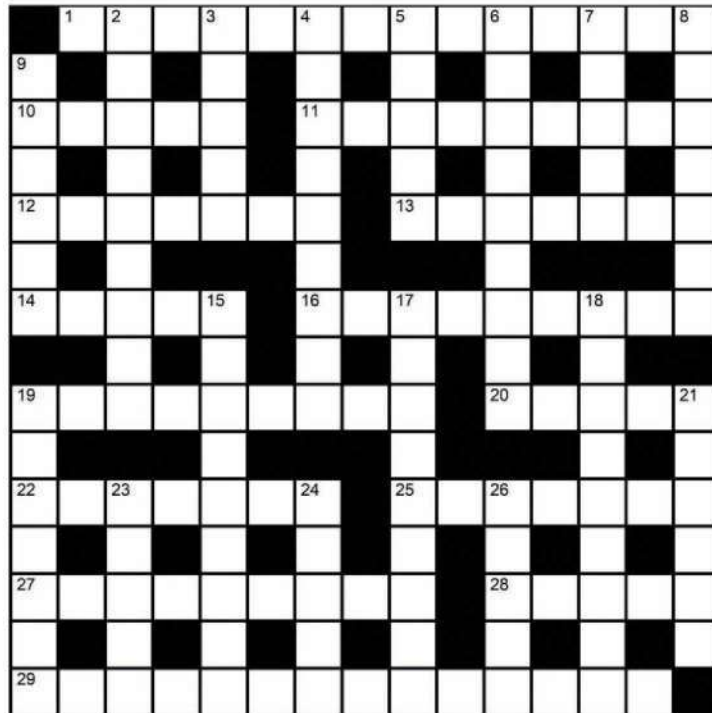
DOWN

2 ____ Harmenszoon van Rijn (1606–69), Dutch painter (9)

3 Daughter of Tantalus, in ancient Greek mythology (5)

4 Third book of the Torah and of the Old Testament (9)

5 Oklahoma city settled in the 1820s and 30s by the Lochapoka, a band of Creek Native Americans (5)



Set by Richard Smyth

6 Massachusetts island, formerly known for whaling (9)

7 One of the royal dynastic houses of ancient Sparta (5)

8 Mike ____ (b1933), American music producer and songwriter known for his partnership with Jerry Leiber (7)

9 Legendary and much-debated king of the Britons (6)

15 Street in Mayfair, London, famed for its tailoring (6,3)

17 England all-rounder (b1955) with 383 test wickets (3,6)

18 Indian state, renamed in 1969 from Madras State (5,4)

19 Term for the indigenous peoples and languages of the Nile Valley (7)

21 Colossus of ____, a Wonder of the ancient world (6)

23 Dom ____ (1798–1834), first emperor of Brazil (5)

24 “____ is the cruellest month” – the opening line of TS Eliot’s 1922 poem, *The Waste Land* (5)

26 Jack ____ (1882–1963), England batsman known as ‘The Master’ (5)

CHANCE TO WIN



BOOK WORTH £25 FOR THREE WINNERS

When There Were Birds
by Roy and Lesley Adkins

HOW TO ENTER

Post entries to **BBC History Revealed, November 2022 Crossword, PO Box 501, Leicester, LE94 0AA** or email them to **november2022@historyrevealedcomps.co.uk** by noon on **1 December 2022**.

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SOLUTION N° 111



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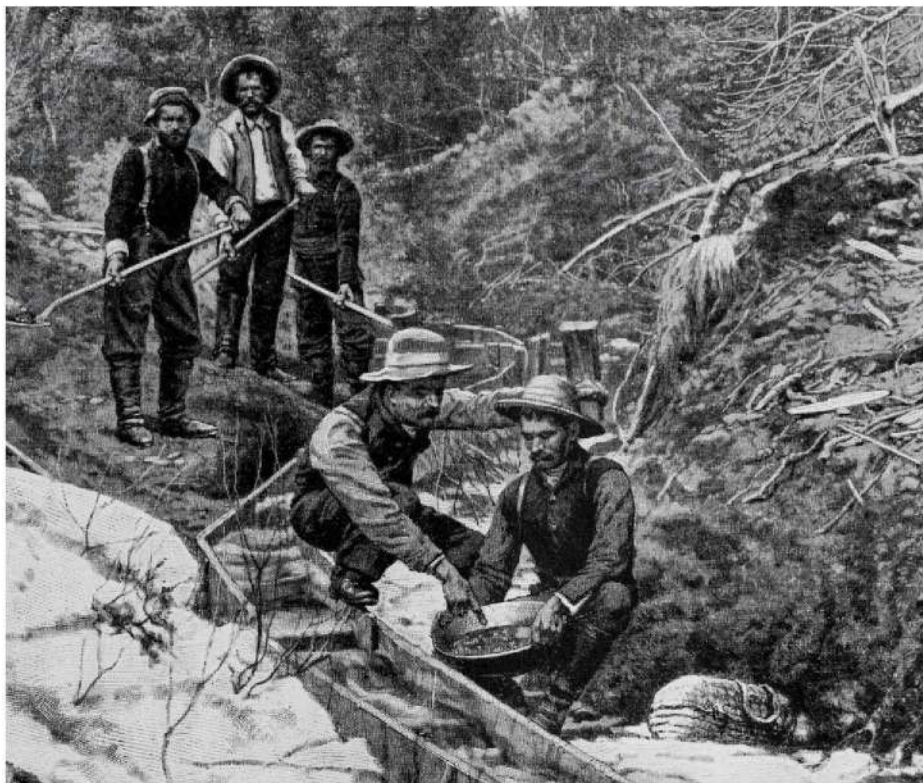
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THINGS YOU (PROBABLY) DIDN'T KNOW ABOUT HELEN KELLER WHAT IF...
ALFRED THE GREAT HAD LOST THE BATTLE OF EDINGTON? AND MORE...

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The three lucky winners of the prize crossword in issue 110 are as follows:

E Cadwallader, Lincolnshire
G Corbitt, County Durham
R Honeybone, West Sussex

Congratulations! You've each won a copy of *How to Build Stonehenge* by Mike Pitts.

We will post your prizes out as soon as possible.

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BBC
HISTORY
REVEALED

ISSUE 113 – NOVEMBER 2022

BBC History Revealed is published by Immediate Media Company London Limited under licence from BBC Studios who help fund new BBC programmes

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BBC STUDIOS, UK PUBLISHING

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Cameron McEwan uk.publishing@bbc.com

Basic annual subscription rates

UK £64.87 **Eire/Europe** £67.99

ROW £69.00

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PHOTO FINISH

ARRESTING IMAGES FROM THE ANNALS OF THE PAST



IN A FOXHOLE 1944

Since the launch of Operation Overlord – the Allied invasion of Nazi-occupied Europe – on D-Day, 6 June 1944, the advance through Normandy has been slow, tough and tiring. Here, a US Army soldier tries to get some much-needed sleep in between the fighting near Bayeux, and the boots almost kicking him in the face show that he is not alone in the foxhole. Not only are the Germans putting up a stout defence, but the *bocage* terrain (characterised by tall hedgerows, ditches and embankments) hampers progress. However, with reinforcements and resources pouring over the Channel and coming ashore at the foothold established on the Normandy beaches, the Allies are able to capture the vital port of Cherbourg by the end of the month, with Caen following in July. The French capital of Paris, which has been under occupation for more than four years, is eventually liberated on 25 August.

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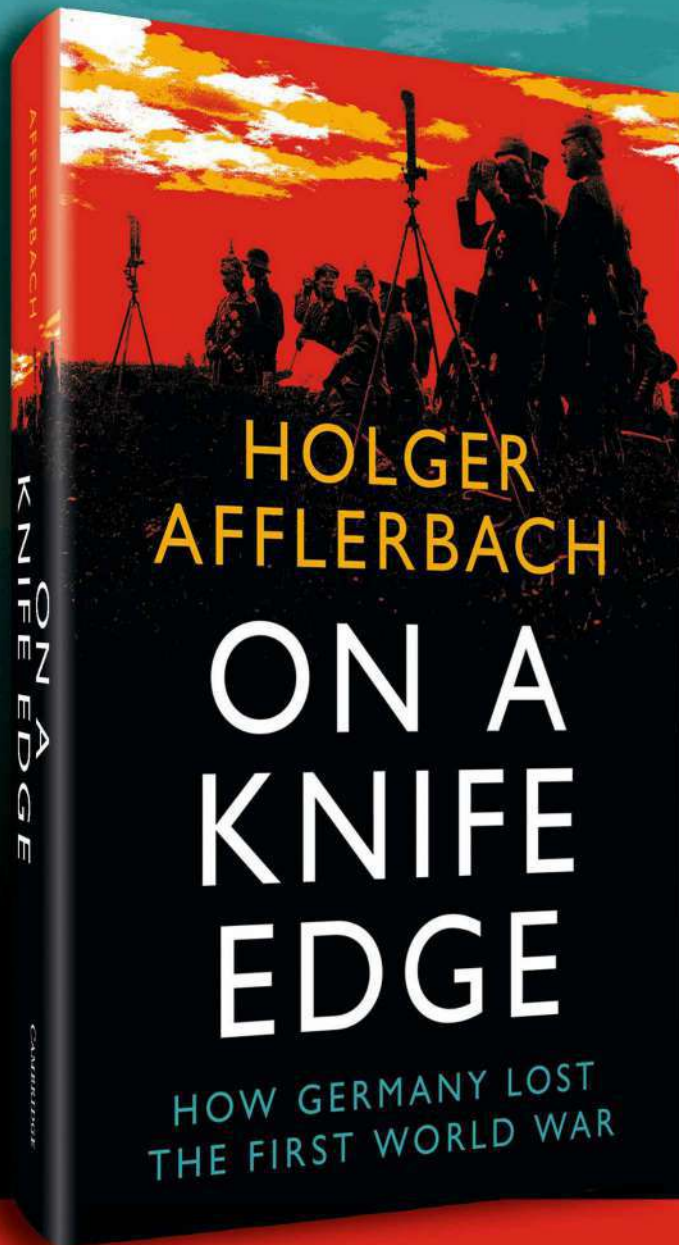
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